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A BRIEF MEMOIR OF THE REV. GEORGE PHILLIPS.

OF WESTBURY-LEIGH, WILTSHIRE.

THE REV. GEORGE PHILLIPS, was born at Fremington, near Barnstaple, Devonshire, April 23, 1751. He was one of nine children, and his parents, who lived on their own estate, placed him, at an early period of his life, with a respectable farmer, that he might be prepared to engage in agricultural pursuits. In this situation he continued long enough to attain the necessary knowledge, and to acquire sufficient property to have commenced business on his own account. But, having heard his grandmother, who lived to the advanced age of a century, speak in terms of admiration as to the advantages of London, he appears to have formed the design of leaving the country, and of engaging in some commercial undertaking in the metropolis. Before, however, he could accomplish this object, he was visited by a friend, who informed him that he was conducting a very prosperous concern, which would become much more productive could he increase his capital. This representation induced Mr. Phillips to intrust his property to the hands

of his friend, who, shortly afterwards, lost all, and deserted both his friend and his country. So severely was he disappointed by this occurrence, that he precipitately resolved on a seafaring life, and, in pursuance of this purpose, proceeded to Barnstaple, and offered himself to a naval officer in His Majesty's service, who, however, succeeded in dissuading him from his intention. Subsequently to this, a brother returning from sea proposed to unite with him in a privateering expedition, accompanying the proposal with statements too fascinating to be withstood. At this period the *Mars* privateer was fitting out at Exeter; thither the brothers repaired. When they arrived, they found the vessel was removed to Southampton; to this place they immediately went, where they learnt she had proceeded to Guernsey; they attempted still to follow, but means failed, the brothers separated, and Mr. Phillips came at length to London. His first situation, in this great city, appears to have been in the house of a respectable

chemist and druggist, where he seems to have derived considerable advantage in various ways. After a time he settled himself in business in Leadenhall-street, having with him a younger brother as an assistant, and a sister to superintend his domestic concerns.

Up to this time Mr. Phillips, though a stranger to the influence of pure and undefiled religion, had been preserved from those outward improprieties which involve human censure and reproach. Owing to the affectionate and impressive admonitions of his mother, he had imbibed, from his childhood, so deep an abhorrence of intoxication, that he scrupulously avoided every avenue through which he might be conducted to that vice. The period, however, was now arrived in which higher principles were to be brought into operation on his mind, and his character was to undergo a sacred transformation. A brother, from whom he had been for some time separated, and who, having, during a voyage to America, received serious impressions, and, upon his arrival at New York, united himself to a society of the Wesleyan Methodists, was now returned, and manifested the most earnest solicitude for the spiritual welfare of his brother. He prevailed upon him to go and hear the Rev. Charles Wesley, in Moorfields. "This aged and godly minister of Jesus," says Mr. Phillips, "struck such terror into my guilty soul as never left me till, I trust, I found peace with God: his text was Isa. xxxv. 8—10. He pointed out the highway of holiness so plain, as the only way to heaven, and characterized the travellers to be such, as proved to me that no unclean, carnal persons could walk therein without conversion to God; and he described the re-

deemed in such a heavenly strain as brought tears from my eyes. Though I have been preaching forty years, and have heard many great and good men, I do not remember that I ever heard such a powerful, melting sermon. Every word came home to my guilty soul, and I could not help thinking that my brother had been telling the preacher my wicked character, until he assured me of the contrary. I endeavoured to conceal my distress of mind as well as I could, but it became visible in my countenance; and the change brought down upon me the displeasure of my acquaintance, who told me I should soon be as crazy as my brother." In short, he soon found, what every Christian is taught to expect, that "if any man will live godly in Christ Jesus, he must suffer persecution;" but he was enabled to persevere, and to his unspeakable happiness he experienced that "it is no vain thing to serve the Lord."

Having become a member in the Methodist connexion, and feeling much concern for the salvation of those immediately around him, he opened his house for the preaching of the word and meetings for prayer, which exciting much curiosity, numbers attended, and many, it is thought, to their spiritual and eternal advantage. At length various circumstances concurred to induce him to believe that it was the will of God he should himself engage in the work of the ministry; and, being a single man, he determined upon leaving his temporal concerns in the hands of his relatives, that he might visit the neighbourhood of his native place, and there make known the way of salvation; and so sincere and entire was his devotion to his new

and sacred undertaking, that, "from this time," says he, "until I was married, I took no more care about the concerns of this life than if I had no existence in it." In this visit to the country his parents, who appear not to have been spiritually enlightened, beheld the change in their son with the deepest anguish, and predicted the most alarming results. "Not," says he, "being at all discouraged, believing the Lord had called me to the work, and, if so, that he would bless my labours, I went to Barnstable, and fixed a note to one of the pillars of the market-house, intimating that I should preach in the Square next Lord's-day morning; which I did to a large concourse of people. Having finished my discourse, I gave notice that I intended to preach there again the next Lord's day; and though some persecuted, others seemed to hear with attention, and, becoming serious, united with me in the devotional exercises when I preached, offering their own houses for me, until I had places enough to preach in every night in the week, and four times on the Lord's-day." The spirit of intolerance began to bestir itself at Barnstable; and, at length, Mr. Phillips was informed that, if he attempted to preach there again, the mayor, in connexion with many of the inhabitants, had determined to throw him over the bridge into the river. His friends endeavoured to persuade him not to expose himself to this imminent peril; but, having made it a subject of serious consideration and prayer, he resolved, depending on the protection of his Divine Master, to proceed as usual. His account of this remarkable occurrence is as follows:—"When I came in sight of the bridge, over

which they had determined to cast me, I perceived it full of people. I prayed to God for direction, and entered on the bridge with a firm and steady step, feeling quite calm in my mind. The crowd made way for me till I came into the town, when the constable informed me that the mayor had ordered him to keep me out of the town, and immediately seized me by the collar. I told him he had no right to seize me on the king's highway, when the people appeared to side with me. He told me the mayor had ordered him not to let me preach. I consented that, if he would stand by me while I preached, I would go with him to the mayor. He replied that he was directed to take me before the mayor immediately. I refused to go with him then, and, mounted on a stand which was fixed for me, gave out a hymn, sung, prayed, and preached; and hundreds of people, who had come from different parts of the town and country, stood and heard me with the greatest attention, the constable standing by me all the time. But a company of profligate fellows, quite intoxicated, came, declaring that they would have me down, and that they were sent by the mayor to bring me before him. I deemed it right to desist, and go with the constable to him, crowds of people walking after us; and, when the door was opened, the people rushed in to witness what was going on. The mayor began to address himself to me with dreadful oaths and curses, which gave me an opportunity of speaking to him on the impropriety of his conduct, as the first magistrate of the town, in using such expressions. After abusing me a great deal, he demanded my authority, and charged me with breaking

the peace. I assured him that nothing was further from my intentions, and that we were all quiet until the drunken men, whom he had sent, made the disturbance; and I told him I thought it would be more to his credit not to encourage drunkenness, as he had done. He now appeared to be in great wrath, and declared, if I did not promise never to preach there again, he would send me to prison. This I refused to do, and he ordered his clerk to make out the *mittimus*, saying he would stop my preaching. At this a gentleman called out, 'No, Sir! not at this time, for I am just such a sinner as the preacher has been pointing out,' observing, at the same time, 'that his father had sent him, who, if he had not been ill, would have attended,' and immediately offered bail to the amount of five hundred pounds, if required. This young man was the son of the Rev. Mr. Bliss, a pious clergyman, who resided in Barnstaple."

This kind and seasonable interposition not only preserved Mr. Phillips from being incarcerated, but induced several respectable persons in the neighbourhood to countenance his pious zeal and ministerial exertions. His father, however, became more determined in his opposition, and threatened to forbid him the sanctuary of his house. One evening, when the son was going to preach, a friend informed him that his father was coming. "I had walked," he says, "twenty miles that day, had preached four times already, and knew not for what my father was coming; but I went into a wood to pray, and, if ever I prayed in my life, I think I prayed then; and, after taking a little barley bread and a cup or two of tea, I preached with much enlargement

and fervour from John ii. 25, 26. My poor father was so wrought upon under the sermon, that he offered his own house for me to preach in, and both my parents became seriously inclined. Lo! what hath God wrought!"

Thus, the object of his visit to his native place being accomplished beyond his most sanguine expectations, and an extensive field prepared, which some other labourer might successfully cultivate, he speedily returned to London, and was accepted as a regular travelling preacher in the Methodist connexion, in which department of public usefulness he remained for a considerable time, discharging its duties with exemplary zeal and devotedness to God.

Towards the close of this period, he was united in marriage with a Miss Eliz. Newell, the only child of Mr. William Newell, of Waltham, in Lincolnshire, who, as another Gaius, appears to have been distinguished by receiving the servants of God into his house; and this union, through its lengthened continuance, was happily accompanied with much conjugal affection and domestic harmony. They had seven children, of whom two only, with the aged and weeping widow, survive to lament the departure of their venerable parent.

In 1789, the sentiments of Mr. Phillips, concerning certain points of doctrine and discipline, underwent so much change as to require that he should withdraw from that religious denomination, with which he had hitherto been identified; and, some time afterwards, Divine Providence having removed him to Bermondsey, he was invited to supply, and at length was unanimously elected pastor of an Independent Church in Jamaica-row,

where, with varied success, he continued to labour eleven years; and, being thus situated in the immediate neighbourhood of the late excellent Rev. John Townsend, he enjoyed the privilege of his Christian friendship and valuable society. During his continuance at this place, he saw it to be his duty to be baptized by immersion; and, having informed the church over which he presided of his intention, applied to the Rev. Dr. Rippon to admit him to the ordinance. On this occasion the doctor waited upon his neighbour, Mr. Townsend, and addressed him thus: "Brother Townsend, if you were a Baptist minister, would you baptize Mr. Phillips?" The answer was, "Yes, with pleasure." After his baptism, the greater part of the members followed the example of the pastor, and the church is at this time a Baptist church.

At length Mr. Phillips, finding that a continued residence in London seriously interfered with his health, became desirous of removing into the country, and, for a short time, visited Birmingham. But, about this time, the Rev. Robert Marshman, the pious and venerable pastor of the Baptist church at Westbury-Leigh, Wiltshire, being, by the infirmities of advanced age, unequal to the full discharge of his official duties, Mr. Phillips was recommended to his attention as a suitable person to be united with him in the pastoral relation. He was accordingly invited, became co-pastor, and finally, after the decease of his revered colleague, the pastor of the church.

After some time, however, the operation of certain painful occurrences, which interrupted the peace of the church, induced Mr. Phillips and a number of its

members to withdraw, and form a distinct society. They erected a commodious place of worship at Penknapp, near Westbury-Leigh; and, though now considerably advanced in life, he travelled through various parts of the kingdom, to collect the amount incurred by building, and enjoyed at length the high gratification of seeing the debt entirely removed.

Having continued to labour in this sphere of useful exertion twenty-three years, it pleased the great Head of the church, on the 2nd of February, 1831, to visit him with a stroke of paralysis, concerning which, in a letter dated September, in the same year, he writes as follows:—"Five months since, I lost the use of my left side by paralysis, which has rendered me very helpless; but, having the use of my right hand, I can write a little, though but poorly; and, through the blessing of my heavenly Father, I can speak so as to be understood by my own people, and preach once every Lord's-day, and it seems have been useful to some; and though I am somewhat like Gideon's pitchers, broken to pieces, yet the Lord uses me now and then to thresh the host of Midian. Sixteen last year, and eight this, have fallen by the sword of the Lord. The blessings enjoyed are many; first a godly wife to wait on me, to prepare my food, and help to feed me; a very pious, kind, affectionate people, who respect me, and are willing to do all things to make me happy, as far as lies in their power; some godly neighbouring ministers who willingly baptize and preach now and then for me. Besides, though so feeble, I have no pain, either in body or mind. Oh! how much this looks like heaven upon earth! Oh! what a good Master have I been serv-

ing for these forty-eight years past! I cannot think what I am spared so long on earth for, unless it be to tell every young and feeble saint of the goodness and loving-kindness of the Lord."

Notwithstanding his greatly enfeebled condition, he continued to preach till August, 1832, when he was no longer able to leave his room. Here he remained in calm retirement, till, early in the following year, he was suddenly visited by a violent spasmodic seizure, by which he almost lost the use of speech; yet, from imperfect sentences which he occasionally uttered, the happy state of his mind was satisfactorily evinced. To his beloved partner he said, "Happy, happy, love." At another time he was heard to say, "Lord, come!" And He came; for, early on the 11th of March, 1833, this venerable minister of the gospel fell asleep in Jesus, having nearly completed the eighty-second year of his age, and the forty-ninth of his ministry. He was interred in the burial-ground belonging to the chapel where he had for so many of the last years of his life exercised his ministry; and his funeral was most numerously and respectably attended by ministers of different denominations, and a large company of mourners and spectators. On the following Lord's-day the event was improved in each of the neighbouring pulpits; and, in the evening, the Rev. T. Gough, of Westbury-Leigh, addressed the bereaved church and congregation from Psalm cxliv. 3, being the text selected for the occasion by the deceased.

ON FUTURE PUNISHMENT.

"CAN the mercy of God be reconciled with endless misery?"

An advocate of the restoration system put into the hands of the writer an unpublished essay in its favour, in which he based his argument on the apparent inconsistency between the mercy of God and endless misery. But whether he did wisely, in rejecting the orthodox doctrine on account of implied inconsistency, remains to be proved; for our inability to reconcile any two moral propositions does not prove the impossibility of such reconciliation, but rather the weakness of human powers. Contradictions can never proceed from the blessed God: if, then, any of His communications appear to imply them, if such communications defy the utmost attempts of mortals to reduce them to perfect consistency, we are driven to conclude that, either our powers are unequal to the task, or that there is contradiction in the Deity. One or the other of these conclusions is inevitable; either the weakness of our powers incapacitates us for the undertaking, or there is perversity in God. But to which of these is it most rational to assent? Shall we conclude that there is self-contradiction in the Holy One? or, that we cannot fully understand the subject?

But, to escape the force of such a mode of argument, the advocate of the restoration scheme replies, "If the welfare of the sufferer be not contemplated in his punishment, his doleful condition is not reconcileable with the benevolence of God."

Future punishment is not disciplinary; consequently it cannot propose the good of the sufferer, it being solely the effect of inability to meet a demand. Nor is this inconsistent with the avowed object of present punishment, since, when one has reached a certain degree of crime, nothing

can atone for that crime but the forfeiture of existence; but the demand intends not, for indeed it prevents, the improvement of the sufferer; it aiming at, as its sole object, the maintenance of justice, of which the punishment is the unavoidable effect.

Human punishments, in strict justice, can recognize only one principle, and that is satisfaction. The good of the sufferer does not fall into the general system as a leading principle, but simply as an inferior appendage. It is never the bent and purpose of a perfect system of legislation, because perfect legislation is purely the support and application of justice, and embraces only three points; the amount of injury, adequate satisfaction, and the enforcement of that satisfaction. These are the only things that just legislation can contemplate or promote. The good of the sufferer constitutes another part of the administration, and is provided for from the general leniency or mercy of the state. But why is the state lenient towards the offender? Simply because of general imperfection.—*Perfect justice cannot be lenient*: its claims are fundamentally and eternally correct, and cannot be relinquished or reduced except by a departure from the law of right, which is nothing less than the adoption of legislative wrong. But, as our entire nature is imperfect, there must be, necessarily, in all legislative administrations, a leniency towards the offender: yet this leniency is only the mutual recognition of human imperfection, which, by its universality, renders perfect justice unsuitable to an imperfect world. Hence in all human administrations the application of justice (or rather of what is denominated justice) is frequently compatible with the

good of the sufferer; yet this is caused partly by the difficulty of defining and asserting a full demand, and partly by the existence of mercy, which exists to correct and soften the exercise of justice, in which respect it is imitative of the present dispensation of God. Yet it is plain that every such system implies imperfection, of which the compatibility in question is the effect. Strict justice does not in such cases prevail; there is therefore a compatibility between its partial exercise and the good of the punished, which could not exist were its exercise absolute and perfect. On earth, however, such perfection can never be; for justice, perfect, absolute justice, necessarily implies a perfect lawgiver and a perfect administrator. In the blessed God both these offices meet in their purest exercise; but where on earth may they be found? Hence the fallacy of arguing from human administrations to the Divine; from imperfection to eternal perfection.

Admitting, however, this compatibility, punishment is misapplied when introduced as a corrective to vice, beyond a certain and a very inferior degree; and even up to that degree, beyond which it ceases to be corrective, it ought not to constitute a master principle, but is to be resorted to in connexion with kindness and love, whose joint exercise constitutes the discipline of present things. And truly in this respect it may scarcely be called punishment, inasmuch as it assumes the character of a pure corrective, and becomes to the social system what bitter medicine is to the human frame—a preservative rather than a punishment. If, in the parental discipline, or in any other social compact, it be applied in any

case but as a corrective, its character is mistaken and its object marred; yet, as a corrective, it may be applied with consistency, because the entire compact is disciplinary, and the punishment applied is, among other principles, promotive of the general good.

But it does not follow, because there is this compatibility between the welfare of the sufferer and the good of the whole compact, in certain degrees of the discipline of present things, that therefore justice loses its character, and the good of the punished must be always an end. Certainly not; for such an end, if it does not oppose, is barely consistent with the objects of justice, inasmuch as *they* intend satisfaction alone. The good of the punished can be sought only in imperfect systems, where, because of existing imperfection, the claims of strict justice are with difficulty defined; and in consequence of which the improvement of the culprit becomes an attempt to lessen that difficulty by rendering an appeal to justice, so ill-defined, less necessary. But even in such cases, could the difficulty be removed by correctly defining the claims of justice in every instance, the good of the guilty would be wholly lost sight of in applying that justice which constitutes the good of all. But, as it is impossible in the present imperfect state of humanity to recognize accurately the claims of justice in every case, there are instances in all human administrations in which the improvement of the guilty is sought in connexion with his punishment; yet this is nothing less than the imperfection of a system where strict justice cannot prevail. And because it cannot prevail, in consequence of existing imperfection, it sub-

mits to a temporary suspension in favour of the offending, that an opportunity may be afforded them of a reformation, now rendered possible by the existence of other qualities which are called into operation by the imperfection of the state. Yet this suspension in favour of the offending is possible and proper only in a temporary state, and there in subordinate cases alone; for such as are superior—whose guilt in its degrees is clearly marked—are still left to the legitimate and final decisions of justice.

In all cases of high crime, therefore, where great principles are violated, and the demands of justice are clearly ascertained, the administration (if in such cases *justice* prevail) proceeds to urge the demand, and to compel the atonement, irrespective entirely of the good of the sufferer. Justice here is clearly defined, and the process is nothing more than its simple recognition and application: the state of the offender is not considered, for the process may not be arrested by such a consideration, inasmuch as it would be a recognition of what justice does not sanction. It proceeds at once and without delay to the demand of satisfaction, and, in the crimes of murder and adultery,* the demand is met only by the death of the offender. Be his moral state what it may, simple justice is satisfied only with his death; and cannot await, because it cannot recognize, his improvement.

And this is the perfection of

* There is a great defect in British law in reference to this crime. Its abhorrent nature, the peace it destroys, the public evil it promotes, combine to stamp it with such enormity as to prohibit any *just* atonement short of death. Lev. xx. 10.

justice. Let it be remembered, too, that the demand of justice is prior to every other consideration; hence, whatever may be thought to advance the general good, in the prevention of crime or the improvement of the sufferer, is subordinate and inferior to the perpetual demand of justice, which is simple satisfaction.* If, in connexion with this satisfaction, the improvement of the guilty and the prevention of crime can be promoted, it is incumbent on all legislators to promote them, while they render the demanded satisfaction; but it is obvious that the latter objects are no parts of the administration of justice, but are principles of another class, which strict justice cannot operate to promote.

On this strict principle the major part of the Mosaic jurisprudence proceeded, satisfaction being the sole aim of the law. Hence adultery became death equally with murder, because in strict justice nothing can satisfy in either case but the death of the offender (Lev. xx. 10). On the same principle, the demand of justice in the case of theft was a double, and sometimes a higher, restitution; and so urgent was the demand, that painful extremities were permitted, even to the selling of the thief, that satisfaction might be made (Ex. xxii. 1-3). The same principle was maintained and enforced in case of debt; simple restitution was demanded, and to meet the demand the person of the debtor, with his wife and family, if he had any, might be sold to raise the amount (Lev. xxv. 39; 2 Kings iv. 1).

* Dr. Paley has erred on this subject in asserting, "The proper end of human punishment is not satisfaction of justice, but the prevention of crimes."—*Political Philosophy*, book 3, ch. 9.

This is simple justice; but where is the good of the sufferer in all this system? Yet, say the advocates of the restoration, "Punishment, whether present or future, must be disciplinary, or it cannot harmonize with the benevolence of God."

It is evident, however, that punishment, when enforced by strict justice, does not involve and cannot contemplate the good of the sufferer, but leaves that good to be promoted by qualities whose exercise it only permits. And if such be the case in human governments, and that too in instances where injustice can never attach to the proceeding, where is the injustice, where the wrong, if the same fact characterize the administration of God? Justice on earth punishes the guilty with death, without consulting their individual welfare or seeking to promote their good; and if the blessed God do the same; if He, to maintain the justice of His government, and to preserve the order of the universe, visit the rebellious with a direful punishment that for ever prohibits the hope of their future good; shall He be charged with cruelty, and His proceedings with revenge? Abstract justice is the same in both worlds: if, then, in cases where justice approaches as near to the perfection of its exercise as earth can permit, to maintain its own rectitude it urges its demand and inflicts the penalty, entirely irrespective of individual good or the welfare of the sufferer, the conclusion is inevitable, that where its administration is perfect, which we must admit it to be in the hands of the Most High, it will proceed on this principle in every case, and that punishment, without regard to the good of the punished, will be the inevitable result.

Justice is the basis of moral

government, and is antecedent to every other quality in the administration of God. Yet the advocates of the restoration are ever urging the benevolence, the boundless benevolence, of God; not considering, or not being willing to admit, that even that benevolence is a subsequent manifestation of his divine character. The dispensation of which that benevolence forms so glorious a part is itself subordinate to the demand of justice, and exists solely in consequence of the satisfaction of its claims by the sacrifice of the Redeemer. The benevolence or mercy of God is thus brought into most illustrious exercise, and rendered compatible in the fulness of that exercise with the demands of inflexible justice. Hence the present dispensation is purely disciplinary even in its severer aspects, and the punishments that follow the application of its partial justice aim generally at producing reform in the visited. These punishments, and the entire mass of afflictions of every form and variety, combined with the mercy that moderates the whole, constitute the discipline that prevails; and it is obvious that its entire purpose is to renovate, and thus to prepare the character for a state of perfection to which righteousness advances. Here, then, mercy abounds: justice admits of a temporary suspension and a partial application; and during this suspension the guilty may avail themselves of the existence of mercy, and through faith in the Redeemer obtain the salvation of God, which is life everlasting. To the obtaining of this salvation the entire discipline urges the sinner: if he obtain it, its object is gained; but if perversely he refuse, he turns the

mercy into a curse, and makes the grace of God of none effect.

So far then as punishment prevails in the present state it is certainly disciplinary, and consults, in connexion with other great principles, the good of the sufferer. But why is it disciplinary? Simply because the justice it springs from is not absolute, but subservient; and in that subserviency forms part of a state purely disciplinary, and of necessity partakes of the general character of the state which it subserves. But this subserviency is not its natural position, for it is plainly paramount in the moral government of God, and its place is the throne of the universe: otherwise there would be no guarantee for the rectitude of even the kingdom of God, and no shelter from the confusion of an infirm administration. That the object which this position of things aims to promote is worthy its existence, is what all must admit, who form any thing like a just estimate of the value of salvation; and this is the purpose of God in the subserviency of justice to the control of His adorable love.

But is this state of things a permanent state? Will justice for ever maintain a subordinate place in the government of God? Certainly not. The present state of things is a mighty expedient (with reverence be it spoken), rendered necessary by the unnatural position of moral affairs in the soul of man. And it is solely to meet the exigency of the case that the dispensation of mercy exists at all; otherwise it is inevitable that God would have abandoned entirely his rational creature, man, and given him up at once to the hopeless misery of his own guilt. To prevent so dreadful an alter-

native, however, and to save if possible from the blackness of despair, justice determines on a temporary suspension of its claims to admit of the free exercise of mercy ; which most wondrous act is rendered safe and becoming, without loss of dignity or majesty, by an equivalent in the substitution of Christ, by whom God is reconciling the world unto Himself. The assumption of human nature by the Saviour, the reign of mercy, the suspension of the claims of justice, and, as a consequence, the entire discipline of the present state, are important parts of the great system of love which controls at present the affairs and destiny of man. But as the entire system exists for a specific object, and exists too by a temporary suspension of justice as the chief attribute in the moral government of God ; it is obvious to the most superficial, that, when that object is accomplished, when the purpose to be effected is actually gained, the whole system shall be resolved into its first and essential elements : good and evil shall take up their final habitation in regions appointed of God ; mercy shall shine in its own place among the attributes of heaven ; justice shall become sovereign in the universe ; and God shall be all in all. "Then the kingdom shall be delivered up unto the Father, when Christ shall have put down all rule and all authority, and power ;" and the voice of the God of heaven shall declare throughout the universe, "He that is unjust, let him be unjust still ; and he that is filthy, let him be filthy still ; and he that is righteous, let him be righteous still ; and he that is holy, let him be holy still."

The discipline of the present system, which its partial justice

and its other principles combine to promote, will terminate with its dissolution. Consequently future punishment cannot be disciplinary, because there justice will be absolute. The discipline of the present state, and the good which its punishments produce, are the effect of the operations of mercy, controlling, suspending, or sanctifying the visitations of justice : hence it is the presence of mercy *alone* that constitutes the present a state of discipline. Remove that mercy and the discipline would immediately cease, and with it the good of the sufferer and the hope of the guilty. Just so will it be in the future state. Justice there is absolute. Mercy, having performed its part in the lenient dispensation, and accomplished its benign purpose, retires with the system that required its exercise, leaving the sufferer to the rigours of inexorable justice, and the misery of perpetual despair. Justice, fixed justice, consults not his good but its own honour, and urges a perpetual demand : it aims not at improvement but at satisfaction ; and as that can never be rendered, so the demand can never cease, nor the penalty be ever removed. The terrors of justice then are alone, and the state is that of full satisfaction, or wrath to come, for ever and ever.

It is impossible, therefore, that punishment in the future world can be disciplinary, because the mercy that now renders it so will then be for ever absent. And as the discipline can nevermore exist, so the good of the sufferer can never more be promoted ; and for this plain reason, that it is no part of the administration of justice to promote it.

The perpetuity of that punishment thus becomes inevitable ; for, as satisfaction can never be ren-

dered, so the penalty can never be removed; and that penalty is perpetual condemnation. To render that satisfaction will be for ever an impossibility, from our present inability to render it; and no mode of reasoning can prove, either that the ability will increase, or that the claim of justice will cease without satisfaction. The satisfaction already made is the work of another and an abler than man: if, then, man's inability rendered the interposition of an abler than he absolutely necessary to the hope of mercy; it is impossible to conceive, and still more impossible to prove, that he shall ever be able to atone for himself; and equally difficult to prove that another shall atone for him: who then shall interpose? Now, man is welcome to receive the precious blessings of purchased redemption; but, if he refuse, the current language of Holy Scripture perpetually announces and enforces the awful fact, that "there remaineth no more sacrifice for us, but a certain fearful looking for of judgment and fiery indignation."

If, therefore, the supporters of the restoration system urge the objection, that "eternal punishment is not reconcileable with the benevolence of God," we reply, that the attempt to reconcile them is perfectly gratuitous, for no one is bound to do this; that the benevolence manifested in the gospel is a temporary manifestation of the Divine character; a prominence given to one particular attribute, not permanent, for a specific purpose; and can so exist in the present dispensation alone: consequently, when the dispensation which has called it forth shall cease, the benevolence which now contemplates the improvement of the guilty shall cease with it, and justice again become supreme in

the universe of God. The final state, the state of eternity, is not expected to be, indeed it cannot be, consistent with a temporary display of one Divine attribute; for such a display cannot, *without a special sacrifice*, harmonize with the permanent and eternal government of God; but the state of eternity, with the eternal state of the wicked, is consistent with the fixed administration of heaven, that administration which is prior and superior to every temporary dispensation of the Most High; namely, his adorable and eternal justice. Justice is the fundamental principle of the eternal and moral government of God. As the punishment of the wicked is an eternal state, it is not a question, whether that punishment harmonize with the benevolence of God, that being, with the dispensation to which it belongs, only temporary; the only question is, Does it harmonize with justice? and with this it strictly and for ever harmonizes.

Burton-on-Trent.

W. S.

REMARKS ON "SUNDAY SCHOOL RECOLLECTIONS," BY E. C.*

To the Editor of the Baptist Magazine.

DEAR SIR,

As your correspondent, E. C., has publicly addressed the Christian ministry, in which it is my privilege to occupy a place, it will not of course be deemed improper that his remarks should be investigated, and the usefulness and practicability of his suggestions duly considered. While E. C. has doubtless advised the body to which I belong with a sincere desire to promote its efficiency, it may happen that his plans cannot be followed out; and that, consequently, their discre-

* See Mag. for Sept, p.

tion may be questioned. If this is the case, it is important that the objections should be brought forward.

I would suggest, then, in *the first place*, that E. C. has acted injudiciously, in endeavouring to make a particular case a *general law* for the conduct of others. Because *he* devoted part of the Lord's day, morning, previous to preaching, or *any* part of the Lord's day, to the superintendence of a Sunday School, *therefore* every minister should do it :— this is the principle on which E. C.'s observations are made, with how much correctness will speedily appear.

That your correspondent should be able to devote so much of his time and strength to the important object of Sunday School instruction, must be a subject for gratitude to himself, and of desire to others. In reference to this I would say: "Would to God the Lord's people were all prophets!" But it is evident that many circumstances may exist to render others strangers to that gratitude, and compel them to follow E. C. with unequal steps.

However earnestly, for example, many of my brethren may wish to comply with the regulations proposed, their *physical* strength may be unequal to the task. Multitudes who read these pages are not aware of the state of their pastor when the ordinary duties of the Sabbath are closed. Called *three times* (the usual degree of labour for country ministers) to speak to the people the words of life, nature is exhausted; he returns to his home relaxed in every limb, not to enjoy social converse, but to seek immediately the rest so imperatively demanded. Endowed with a constitution naturally robust, I speak not for my-

self, but for numbers of my fellow-labourers, to whom my remarks will fully apply. The degree of toil just referred to is more than can justly be demanded of any man; let, then, an hour of noise and fatigue in the Sunday School be added, and no infidel could adopt a more efficient method of ridding the world of the heralds of mercy. Taking for granted that every minister has the Herculean powers possessed by himself, E. C. has arrived at a conclusion, which is a *non sequitur* if that be not the case.

But an objection equally strong with that just stated will be made to the hints of E. C. by those who are sensible that their *mental* vigour is inadequate to the task. I suppose we shall all agree on the extreme necessity of diligent preparation for the pulpit; the importance of deep thought and investigation, without which divine truth can neither be discovered, nor presented with force to others. As regards myself, a part of that preparation is to fix the mind on the subject to be discussed for some time previous to entering the pulpit, recalling trains of thought, and encouraging those holy feelings without which the clearest understanding would be profitless; and so inseparably necessary is this retirement, in my experience, to the comfort and success of my preaching, that it becomes a duty which few things can induce me to forego. This is, doubtless, a weakness of intellect: the minds of some men can grasp so effectually the suggestions presented to their notice that they are never disarranged or forgotten. Such, we may conclude, is the case with E. C.; but I much mistake if my own defect is not that of the bulk of Christian ministers; and therefore

his plan cannot be generally followed.

Secondly, supposing that physical and mental power were always our happy possessions, the part which E. C. recommends us to take in the Sunday School would not always be desirable or expedient. When effective teachers are few, when their piety is questionable, it is incumbent upon the minister to exercise a most watchful vigilance. Perhaps, in no one thing do the churches more differ than in the degree of perfection to which the system of Sunday instruction has arrived; what, therefore, would be duty in a pastor in one case, in another would be quite uncalled for. That he should *superintend* is certainly proper; but E. C. has not only urged this propriety, but has also specified *one method* of oversight, which, in numerous instances, would be by no means the most effective.

Thirdly, the unqualified statements of E. C. have a tendency to fasten in the minds of many Christian people improper views of ministerial duty. It frequently happens that the plans of a pastor, framed wisely, and diligently followed up, do not coincide with the views of some of his people, until their combined results force upon their minds a conviction of their utility. This remark may be true in reference to the part taken in the management of Sunday Schools; and therefore such bold statements as those of E. C., as to the *mode* and *degree* of pastoral duty, will have a bad effect. Discontented persons, and such as form extravagant ideas of the *ability* of ministers, will by your pages be armed with an instrument against those who are honestly striving to fill their spheres in the most useful manner.

I trust these remarks will not be misconstrued. I applaud the *design* of E. C., and his paper may be useful; but in more respects than one it is calculated to do harm. Every scheme bearing an Utopian or exclusive character, not allowing for the numerous cases in which its rules will not apply, must be considered imperfect and injudicious. As well might Robert Hall have blamed every minister for not possessing *his* pulpit talents; or Dr. Carey inculcate all who do not follow *him* to labour in the east, as that E. C. should propose his plans for general adoption. How different is the *scriptural* rule, "As every man hath received the gift, even so minister the same one to another, as good stewards of the *manifold* grace of God!"

Yours, very truly,
PASTOR RURALIS.

THE TOTAL ECLIPSE OF THE MOON.

ON the day after Christmas-day, if clouds or fogs should not interpose, our young friends will be highly favoured, as to time, for contemplating a very interesting phenomenon. For in the evening of Thursday, the 26th of this month, a preparation for a lunar eclipse will begin in the heavens, at 42 minutes and 53 seconds after six—clock time at Greenwich—inasmuch as the moon will then come into contact with the penumbra of the earth's shadow, according to Burckhardt's Lunar Tables, and Delambre's Solar Tables corrected.

Whenever we have a lunar eclipse, an eclipse of the sun is so beheld at the moon, that if he is eclipsed six digits, as seen from her centre, he is, at the same instant, eclipsed about twelve di-

gits* at the darkest point on the edge of her disc, and is just beginning or just ceasing to be eclipsed at the opposite point in her periphery. In lunar regions, however, a total eclipse of the sun is nowhere beheld but at the edge, or within the limits of the earth's shadow; and the gradations of shade in the front and rear of that shadow, are only sunshine diminished in different degrees. In short, with the exception of the earth-light, that makes the dark part of the moon visible near the time of full earth, or new moon, all the brilliancy the moon possesses is sunshine.

It will be recollected by some of our readers, that in the middle of our solar eclipse in 1820, the sunshine of a summer afternoon was reduced to the sunshine of a summer evening: and such a diminution of the sunshine on the moon's surface is what we call the penumbra of the earth's shadow into which the moon will begin to enter at the time already stated. At first, indeed, the diminution of sunshine at the moon will be too inconsiderable to be perceived; but still the observer should be at his post, looking for

* If the writer is not mistaken, those who compute lunar eclipses, take the sun's semidiameter as seen from the earth; whereas the semidiameter proper for such computation, is that seen at the moon when the intervening earth is eclipsing the sun. Inasmuch, therefore, as in the present eclipse, two seconds and four tenths should be deducted for an observation in lunar regions, and as three seconds more should be deducted for irradiation; the sun's semidiameter as given by solar tables, and then diminished five seconds and four tenths, is six digits in the solar eclipse seen at the moon: and this change in the mode of computation makes the lunar eclipse begin ten seconds later, and end ten seconds earlier, whilst it makes the total darkness begin ten seconds earlier and end ten seconds later.

the first appearance of the penumbra on the moon's eastern limb, at about three quarters of the distance from the top to the bottom.

In calculating this eclipse, too, the writer has computed for every digit of the solar eclipse beheld at the obscurest point in the moon's periphery, and has thus found that though the intervals of time vary, yet that five minutes for every digit is remarkably near the truth. If, therefore, our young friends can previously ascertain the time by those London clocks that do not materially differ from Greenwich time, they may be disposed to observe at what stage of the sun's eclipse the penumbra on the moon becomes visible to us, the sun being eclipsed to the obscurest point in the moon's periphery one digit at 48 minutes after six—two digits at 53 minutes—three digits at 58 minutes—four digits at 3 minutes after seven—five digits at 8 minutes—six digits at 13 minutes—seven digits at 18 minutes—eight digits at 23 minutes—nine digits at 28 minutes—ten digits at 33 minutes—eleven digits at 38 minutes—and twelve digits at 43 minutes and 13 seconds after seven, when the solar eclipse will be just total at the obscurest point in the moon's periphery, though at her centre he will be only eclipsed six digits, 5 minutes, and 8 seconds, or, in round numbers, six digits.

At the time last mentioned, therefore, the lunar eclipse will begin with us, when the earth's shadow, or terrestrial darkness extended to the moon, will appear to us as a black segment in the rear of the penumbra. Moreover, the small portion of blackness first seen will gradually increase, and thus exhibit more fully the exact shape of our earth from which the shadow is projected.

That shadow, too, in its progress over the moon, will cause her light on the earth to be weaker and weaker till 43 minutes and 4 seconds after eight, when the moon will be just covered, and when, as a consequence, there will be a total cessation of moonshine, otherwise called the beginning of total darkness.

If, however, we could, in a moment, transport ourselves to the moon at this interesting crisis, we should behold the earth as another moon, sable and gigantic, having the height of four moons, and the breadth of four moons; and this terrestrial moon, full at new moon, and changing at full moon, is, of course, shrouded in darkness during a lunar eclipse. Dark, however, as the earth thus seen is conceived to be, there must necessarily be, at her periphery, some indication of that sunshine which, superadded by refraction, rests on clouds and on terrestrial regions beyond the bounds of what is called the earth's enlightened hemisphere. Within the sable earth's circumference too there must be a circle of twilight, comparatively luminous externally, but fainter and fainter towards the centre of the earth's disc. It is conceived also that another circle must present itself, diversified in lustre, but altogether surrounding the intervening earth, and consisting of that effulgence which, emanating from the sun, is most concentrated nearest his disc. Thus a diversified garland of light will present itself; and if the regions from which the earth's shadow will be projected should be free from clouds and fogs, the maximum of light will be transmitted from the luminous garland, and will sufficiently irradiate the moon to prevent her being altogether lost to

our view even in the interval of totality.

While the moon will thus be totally eclipsed, what is called full moon will take place at 31 minutes and 21 seconds after nine, when the moon's centre and the centre of the earth's shadow will have the same celestial longitude.

Moreover, at 32 minutes and 23 seconds after nine, the moon's immersion in the earth's shadow will be the deepest, her most immersed limb being 20 digits, 6 minutes, and 24 seconds from the nearest edge of the earth's shadow, the moon's whole breadth being twelve digits.

At length, however, the dreary darkness thus overspreading the moon's hemisphere will begin to be withdrawn at a point in her periphery, on which point a portion of the sun's disc, fine as the finest wire, will pour comparative day at 21 minutes and 43 seconds after ten: and, at the same instant, the lunar eclipse, as seen by us, will cease to be total, inasmuch as the least visible fragment of the moon, more like a *star* than the moon, will emerge from the earth's shadow.

After the end of total darkness, moonshine will again reach the earth, or the clouds above the earth; and the moon herself will be less and less covered by the earth's shadow, till at 21 minutes and 35 seconds after eleven, the last portion of blackness will quit the moon, and thus terminate the eclipse, leaving in its rear a strong penumbra, which will be sunshine on the moon reduced most nearest the earth's shadow, and least on the opposite side of the moon, to which the solar eclipse will be considerably less than a digit.

At five minutes after the end of the eclipse, the obscurest point in the moon's periphery will be a

lunar region at which the sun will be beheld eclipsed eleven digits; and ten minutes after the end of the lunar eclipse, the obscurest visible point at the edge of the moon will be sunshine reduced by a solar eclipse of ten digits. In short, five minutes for a digit—near the truth previous to the beginning of the lunar eclipse—is still nearer the truth after the end of the said eclipse, a fact which the reader himself may perceive, when he is informed that at 21 minutes and 48 seconds after midnight the moon will altogether quit the penumbra, and shine in unimpaired brilliancy.

Thus it will be perceived that what we behold on the moon in a lunar eclipse is only the effect of a solar eclipse, the penumbra being the effect of a *partial* eclipse of the sun, and the earth's shadow being the effect of a *total* eclipse of the sun. For what is the earth's shadow but an object perfectly similar to the moon's shadow that passed over the midland counties of England on the 22nd of April, 1715, and changed day into night at London for three minutes and twenty-three seconds? And what is the *penumbra* of the earth's shadow but such gradations of reduced sunshine as were witnessed at Lydd, in Kent, on the Friday in 1715 already referred to? For though Lydd is only 72 miles from London, yet the edge of the moon's shadow passing between the two places, and leaving Lydd untouched, no total eclipse of the sun was seen at that place, the place itself being only involved in a strong penumbra at that very interval in the forenoon, when the inhabitants of London, Bow, Stratford, &c. were gazing at the stars.

If the present communication should be rather too scientific for

some readers, it is hoped it will be interesting to others. At all events it has cost the writer more labour than many will imagine, the plan being altogether novel, and requiring much more care and time than is usually bestowed on a lunar eclipse. Nor is science unimportant to our young friends, inasmuch as the most effectual mode of keeping chaff out of a bushel is to fill it with wheat. How many a youth would have been preserved from the snares of the theatre, or the tavern, if nature in her grandeur had happily pre-occupied his mind!—"The works of the Lord are great, sought out by all them that have pleasure therein." J. F.

Stratford, Essex.

ON KNEELING IN PRAYER.

To the Editor of the Baptist Magazine.

SIR,

The enclosed Visitor contains a short paragraph on the prevailing custom of sitting during prayer in many places of worship, which is well worthy of a place in your valuable Magazine. I have been much struck in observing, during some recent journeys, the posture of many persons while engaged in the solemn exercise of prayer; and this, too, in Baptist meeting-houses: it appears to be a growing custom, of standing to sing and sitting to pray; quite contrary to the old plan of Baptists, who were accustomed to sit during singing, and to stand up while prayer was being offered. Hoping that some one more competent will take up this subject, and send you more extended remarks, addressed peculiarly to our own denomination, with the view of checking this irreverent custom,

I am, Sir,

Your's very respectfully,

WILLIAM.

"It was an observation made by Frederick the Third, that the forms used by the Catholics in divine service made their worship seem to have a superior for its object; those of the Protestants to have an equal. Were that prince now living, and were he to visit many of the churches and chapels in this nation, might he not say that the posture in which many place themselves is such as indicates the object of their addresses to be neither a superior nor an equal? Their prayers are neither in prostration, like the Mahometans; nor in standing, like the Jews; nor kneeling, as Christians; but sitting: an attitude in which a superior receives and addresses an inferior. This is a custom which has been introduced, partly through the example of those who ought to have set a better; and partly, it is to be feared, from that kind of indifference which arises from ignorance and carelessness: for, did people think who, and before whom, they are; did they pro-

perly reflect on the nature of prayer; did they contemplate God as the Creator of heaven and earth, as the universal Sovereign, with whom is honour, power, and dominion, majesty, and glory;—I say, did men consider these things, can we suppose they would dare to address Jehovah in an attitude which is at the utmost distance from reverence and deep humility?

"Eusebius, perceiving one day that his wife, like others, began to give up kneeling at her prayers, and anxious to give her a proper sense of her conduct, called up her maid, and desired her to go into the room where her mistress was sitting, and seat herself down on the sofa, and ask her for a new gown. The lady was quite in a rage. Eusebius desired the servant to retire, and, addressing his wife, drew a parallel of her own conduct with what she had just resented so highly; and she was so fully convinced, that she promised to behave with more propriety for the future."

POETRY.

LORD'S DAY MORNING.

Hail, glorious morn! celestial ray!
 Presage divine of perfect day,
 And everlasting rest!
 Sacred to God, and themes sublime,
 Be all these holy hours of time
 Thus set apart and blest.

Almighty God! thy works proclaim
 The various glories of thy name,
 Through universal space;
 But on this day thy saints adore
 And hail thy new-creating power,
 And rich redeeming grace.

Celestial Spirit! come, impart
 Thy holy influence to my heart,
 And raise my hopes to heaven;
 Now to the church thy power display,
 And make this sacred Sabbath-day
 The sweetest of the seven.

Heralds of peace! proclaim abroad
 The triumphs of our Saviour God
 In every land and tongue;
 Till Jews and Gentiles all combine
 To celebrate his grace divine
 In one immortal song.

Hackney.

G. B.

REVIEWS AND BRIEF NOTICES.

On the Improvement of Society by the Diffusion of Knowledge ; or an Illustration of the advantages which would result from a more general dissemination of rational and scientific information among all classes. Illustrated with Engravings. By THOMAS DICK, LL.D., Author of "The Christian Philosopher," "The Philosophy of Religion," "The Philosophy of a Future State," &c.—Edinburgh: Waugh & Innes. Dublin: W. Curry, jun. & Co. London: Whittaker & Co. 12mo.

Notwithstanding the evidence which all history and all experience supply of the advantages resulting from the dissemination of knowledge, and though infallible truth declares that for "the soul to be without knowledge is not good," yet even now, amidst the illumination of the nineteenth century, there are enemies to its general diffusion. These may be divided into three classes: the monopolist, who would have an aristocracy of literature, as well as of wealth; the political or religious partizan, who, idolizing institutions that have grown up under the fostering care of ignorance and prejudice, trembles as he sees them submitted to the scrutinizing eye of knowledge, and endeavours to prove that, just in proportion as mankind advance in intelligence, they decline in wisdom; and the sincere, but ill-informed, Christian, who cannot discriminate between the use and the perversion of reason.

The two former, as they contemplate with dismay the increasing light which they would as vainly hope to arrest as to force the risen sun to retreat again below the horizon, may be consoled, if they are not converted, by Mr. Dick's instructive volume. If they must yield up some of their pretensions and selfish prerogatives, they may expect to increase their physical

and social enjoyments; while timid Christians will, we hope, dismiss their fears when they perceive that the diffusion of knowledge, not merely tends to elevate the intellectual character, and promote all the conveniencies, elegancies, and comforts of life, but that its influence is most favourable to the universal extension of religion, and to the perfection of the Christian character and institutions.

It does, indeed, appear a little extraordinary that this should ever have been questioned; that it could for a moment have been a matter of doubt whether knowledge, which promotes the physical and intellectual perfection of man, were not hostile to his moral perfection; surely it is little less than a libel upon the wisdom and benevolence of the Deity to imply that the science and literature, which promote the present happiness of society, are opposed to its eternal interests; and that the cultivation of reason is hostile to the belief of revelation. Religion and learning arose together from the sepulchre of ages, and have hitherto harmoniously pursued the same illustrious path, mutually aiding each other; for while learning has removed difficulties, and reared bulwarks for Christianity, her divine companion has implanted those principles of benevolence, without which knowledge must have been destitute of the means of general diffusion, and would have failed to attain its highest end, the promotion of universal happiness.

If we wish to ascertain what knowledge can accomplish for man without the aid of Christianity, we may behold it in the polished nations of antiquity, which were thus elevated from the state of embruted savages to intellectual dignity, and the advantages of civilization; and

that this condition of society was favourable to the progress of religion is evident from the success of the Gospel when planted by the apostles in Greece and Rome. We are far, however, from denying that knowledge, like every other natural or acquired endowment, may be perverted by our depravity, and rendered a curse rather than a blessing. Under this influence it may nurture the pride of reason, which is the parent of infidelity; but this is not its natural or legitimate point: and to oppose the extension of knowledge on this ground is just as reasonable and benevolent as to refuse mankind the means of acquiring health or wealth, lest these should be the occasion of licentiousness and luxury. All natural good may be made the instrument of moral evil; and for this there is but one remedy, and that remedy is, not to annihilate arts and sciences, extinguish talents, or destroy wealth; but to take care that the great corrective of our disordered world, religion, be diffused with knowledge, mingled with science, and possess the control of riches; which, thus sanctified, will all become sources of general felicity.

It is of the highest importance that religion should keep pace with intelligence; for, where this is not the case, as we have seen on the continent, and society is released from the restraints of superstition and the power of despotism, before it has been subjected to those Divine principles which submit reason to revelation and regulate freedom by benevolence, it will fall into many dangerous excesses of speculation and of conduct. In our own country piety has happily been the pioneer and guardian of knowledge; nor can they be dis severed without some extraordinary apathy on the part of the religious world, of which we cannot, at present, perceive any dangerous symptom. We have, indeed, regretted in some religious people a great indifference to Mechanics' Institutes, and other literary societies, as though there were something heathenish about them, from which Christians should keep

aloof; a line of conduct by which they do all in their power to deprive literature of the salutary influence of religion, and justly incur from liberal men of mere worldly principles the charge of hostility to the general interests and improvement of society. To such persons we earnestly recommend a careful perusal of Dr. Dick's valuable work, from which we hope they will learn that it is a duty of Christian benevolence to diffuse knowledge as a valuable auxiliary to Christianity, not less than on account of its influence on the temporal welfare of mankind.

The following detail of the subjects discussed in this volume will show that the author has examined the interesting and important topic on which he treats in all its bearings:—1. Influence of knowledge in dissipating superstitious notions and vain fears. 2. On the utility of knowledge in preventing diseases and fatal accidents. 3. On the influence which a diffusion of knowledge would have on the progress of science. 4. On the pleasures connected with the pursuits of science. 5. On the practical influence of scientific knowledge, and its tendency to promote the comforts of general society. 6. On the influence of knowledge in promoting enlarged conceptions of the character and perfections of the Deity. 7. On the beneficial effects of knowledge on moral principle and conduct. 8. On the utility of knowledge in relation to a future world. 9. On the utility of general knowledge in reference to the study of Divine revelation. 10. Miscellaneous advantages of knowledge briefly stated. 11. On the importance of connecting science with religion. With an Appendix.

Under these heads our readers will find much important information, as well as striking and beautiful illustration, united with eloquent and animating reflections and anticipations, all breathing a spirit of pure benevolence and genuine piety, leading the imagination forward through successive scenes of physical, intellectual, and moral improvement to the golden age of

the world, when the fairest visions of philanthropy will be realised and the glorious predictions of prophecy fulfilled.

We especially recommend to the attention of our readers the observations occurring in the tenth section on the influence of knowledge in promoting the union of the Christian church, in which the evils resulting from sectarian divisions are forcibly depicted. The following is a glowing and beautiful picture of the effects produced by the joint influence of knowledge and religion, in re-uniting the divided members of the great family of man.

“Were such sentiments universally recognised and appreciated, the antipathies of nations would speedily be vanquished, and union and harmony prevail among all the kindreds of the earth. And what a multitude of advantages would ensue—what a variety of interesting scenes would be presented—what an immense number of delightful associations would be produced, were such a union effected among mankind! Were men over all the globe living in peace and harmony, every sea would be navigated, every region explored, its scenery described, its productions collected, its botanical peculiarities ascertained, and its geological structure investigated. The geography of the globe would be brought to perfection; its beauties, harmonies, and sublimities displayed; and the useful productions of every clime transported to every country, and cultivated in every land. Science would, of course, be improved, and its boundaries enlarged; new physical facts would be discovered for confirming and illustrating its principles, and a broad foundation laid for carrying it to perfection. While, at present, every traveller in quest of scientific knowledge in foreign lands is limited in his excursions, and even exposed to imminent danger by the rancour of savage tribes and the jealousy of despotic governments—in such a state of things, every facility would be given to his researches, and all the documents of history, and the treasures of nature and art, laid open to his inspection. He would be conducted, as a friend and brother, through every city and rural scene; the processes of arts and manufactures, the curiosities of nature, and the archives of literature and science, would be laid open to his view; and he would return to his native land loaded with whatever is curious

and useful in nature and art, and enriched with new accessions to his treasures of knowledge. The knowledge and arts of one country would thus be quickly transported to another; agricultural, manufacturing and mechanical improvements would be gradually introduced into every region; barren wastes would be cultivated, forests cut down, marshes drained, cities founded, temples, schools and academies erected, modes of rapid communication between distant countries established, mutual interchanges of affection promoted, and ‘the once barren deserts made to rejoice and blossom as the rose.’

“We should then behold the inhabitants of distant countries arriving on our shores—not with tomahawks, clubs, spears, muskets, and other hostile weapons, but with the symbols of peace and the productions of their respective climes. We should behold the Malaysians, the Chinese, the Cambodians, the Burmese, the Persians and the Japanese, unfurling their banners on our coasts and rivers, unloading their cargoes of tea, coffee, silks, nankeens, embroideries, carpets, pearls, diamonds, and gold and silver ornaments and utensils—traversing our streets and squares in the costume of their respective countries, gazing at our shops and edifices, wondering at our manners and customs, mingling in our assemblies, holding intercourse with our artists and philosophers, attending our scientific lectures and experiments, acquiring a knowledge of our arts and sciences, and returning to their native climes to report to their countrymen the information they had received, and to introduce among them our discoveries and improvements. ‘We should behold the tawny Indians of Southern Asia forcing their way up its mighty rivers in their leathern canoes, to the extremities of the north, and displaying, on the frozen shores of the icy sea, the riches of the Ganges; the Laplander covered with warm fur arriving in southern markets, in his sledge drawn by rein-deer, and exposing for sale the sable skins and furs of Siberia; and the copper-coloured American Indian traversing the Antilles, and conveying from isle to isle his gold and emeralds.’ We should occasionally behold numerous caravans of Arabians, mounted on their dromedaries and camels, and tribes of Tartars, Bedouins, and Moors visiting the civilized countries of Europe, laden with the rarities and riches of their respective countries, admiring the splendour of our cities and public edifices, learning our arts and manufactures, acquiring a knowledge of our

literature and sciences, purchasing our commodities, procuring specimens of our philosophical instruments, steam-engines, and mechanical powers—inviting agriculturists, artists, mechanics, teachers, ministers of religion, mathematicians and philosophers, to settle among them, for the purpose of improving their system of husbandry, rearing cities, towns, and villages, disseminating useful knowledge, and introducing the arts and enjoyments of civilized society—at the same time inviting them to contract marriages with their sisters and daughters, and thus, by new alliances, to reunite the branches of the human family, which, though descended from one common parent, have been so long disunited—and which disunion, national prejudices and antipathies, as well as climate and complexion, have tended to perpetuate. And, while we were thus instrumental in imparting knowledge and improvements to other nations, we ourselves should reap innumerable advantages. Our travellers and navigators, into whatever regions they might wish to penetrate, would feel secure from every hostile attack, and would recognize in every one they met a friend and a brother, ready to relieve their necessities, to contribute to their comfort, and to direct them in their mercantile arrangements and scientific researches. Our merchants and manufacturers would find numerous emporiums for their goods, and new openings for commercial enterprise, and would import from other countries new conveniences and comforts for the use of their countrymen at home.”—p. 415.

There are some persons who, though not unfriendly to the diffusion of knowledge, are apprehensive that in the efforts now making to educate the poor, there will either be excess in the quantity, or unsuitableness in the quality, of the instruction imparted, in regard to which they are as cautious as the physician in the use of some poisonous plant, where mistake or excess in the application would be fatal. That education should be conducted with a view to the sphere of life which a child is likely to occupy, must be obvious, but there are some of the arts and sciences not less necessary to the poor than to the rich. To the carpenter and mason drawing and geometry are useful acquirements, while to the latter a knowledge of the tendencies of air in its

different states would be no slight advantage in the construction of buildings. To the seaman geography and astronomy are important sciences. Nor is there the least danger, in the short time such children can remain at school, that they will be in the least elevated above their station by the great extent of their acquirements. The leisure which any one can command must regulate his attainments, and leisure can only be afforded by wealth. The intellect of a country is a mine of unknown value, the product of which is of immense national benefit, and ought to be drawn forth at the public expense. Hitherto sectarian jealousies, and other narrow prejudices which we have endeavoured to expose, have prevented this measure; but we hope that self-interest, if no higher motive, will quench these unworthy fears, and induce all classes to promote a plan of universal instruction, that talents may no longer lie interred beneath the weight of ignorance, nor genius languish in uselessness and obscurity; that, while some knowledge is imparted to all, superior abilities will receive adequate cultivation at the national charge; and village poets, orators, and philosophers, rising into the sphere for which they have been destined by nature, reflect lustre upon their country's philanthropy, while they enlarge the sources of her happiness, increase her wealth, and ennoble and extend her fame.

Letters on the Divine Origin and Authority of the Holy Scriptures. By the Rev. JAMES CARLILE, Junior Minister of the Scots Church, in Mary's Abbey, Dublin.—London: B. Fellows, Ludgate Street. 2 vols. 12mo.

When we remember how many powerful intellects have been employed in rearing or strengthening the ramparts of our faith, it might be supposed that these able defenders had left no part unfinished. We confess, however, that we have ourselves felt with the talented author of this work, that there was

one point, and that, in our opinion, by far the most important, which has been greatly neglected by preceding writers; we mean the credentials of truth, which the Scriptures ever bear upon them, as a seal impressed by their Divine Author. It is this internal evidence addressing itself to the conscience of every man who reads them which requires his immediate submission, though he should be entirely unacquainted with all external proofs, and renders him, if he reject revelation, as inexcusable as though he denied the "power and Godhead of the Creator," so clearly visible "by the things that are made." Our author observes:—

"Now if the Bible be the workmanship of God, it might be expected that it would be as much distinguished from all books of human origin, as a real, natural object, that is, a real work of God, is from an imitation of such an object, even as the sun in the firmament is from any flame that man can kindle. And this, I am persuaded, is the fact; and that nothing more is wanting to convince any man who will give his mind to the subject, of the divine inspiration of the Scripture, than an examination of the book itself. I firmly believe that it may be rendered as apparent that the Bible neither was nor could be produced by the cunning of any individual, nor by the combined wisdom of the whole world, as it is that the sun in the heavens could not have been so produced.

"But such an examination of the Bible, instituted for the purpose of discovering whether it bear internal marks of its own divine original, seems to have been seldom thought of. The usual mode of treating the evidences of the truth of Christianity is, first to prove that miracles were really performed at the introduction of Christianity, and especially that Jesus really was put to death, and that he rose again from the dead. These points are usually established by reference to ancient writers, some of them Christians, others Pagans; the genuineness of the books of the New Testament, as the productions of the writers whose names they bear, is then established by the concurring testimony of antiquity; the perfect competency of these authors, and the total absence of motives to falsehood, are next adverted to: and the religion of the New Testament being thus established, the authority of the New is employed to establish

that of the Old Testament."—vol. i. p. 2.

"Now, without casting a shadow of doubt on the conclusiveness of the historical or external evidence to the truth of Christianity, I confess it appears to me to be meagre and limited, in comparison with what might be expected to be produced for the genuineness of any work of God. One might have, *à priori*, expected that, altogether independently of any human testimony, a book which has God for its author would have stood forth perfectly unique amongst all other books transcendently superior to them all; and thus, as evidently the workmanship of God as a living man among an assemblage of statues or automaton.

"My objection to these trains of argument which I have described, is not to their inconclusiveness, but to their being represented as the chief leading evidence for the inspiration of Scripture. I believe them to be conclusive so far as they go; but I cannot consent to their being laid at the very foundation of our faith, so as to convey the idea that, if certain uninspired authors had never written, or if their writings had not come down to us, the evidences of the truth of Christianity would have been materially affected."—vol. i. p. 6.

If these observations are not correct, if the hand of Deity is not as distinctly visible on the pages of inspiration as on the radiant page where stars inscribe his name and declare his glory, the unlearned infidel, or heathen sceptic, who may not have access to any other evidence than that which the Bible itself contains, is guiltless in rejecting it. To believe without evidence is to condemn truth and dishonour reason; nor does the Word of God, when, with a voice of sovereign authority, it commands us to believe and obey, require that we should manifest a credulous and superstitious, but a rational and enlightened, faith. As the rule of morals written on the heart is recognized by the conscience of all mankind more or less, its truth and excellence, necessity and divinity, being engraven upon it, so does the book of inspiration attest itself, by the accordance of its revelations with our experience, and of its doctrines and precepts with our characters and hopes, as well as with the character of its great Author.

We have alluded first to this species of evidence because it is obvious to every one possessing common sense; for all men, however illiterate, can perceive that the descriptions of human character contained in the Bible agree with their observations on their own hearts, and on the conduct of others; that the precepts are calculated to produce universal happiness; and that the revelation of eternal life, and the means of attaining it, accord with the goodness of God, relieve a guilty conscience, and satisfy the unquenchable desire of man for immortality. Surely the conscience of every reader of the Bible must echo the dictates of reason, and say, "This is the book of God."

The holiness and benevolence of the whole scheme of Christianity appear to us sufficient evidence of its origin, and to stamp with the grossest absurdity the supposition that the book which reveals it is the work of imposture. All pretended revelations bear upon them the indelible characters of human pride, selfishness, licentiousness, or cruelty. They are designed to gratify the depraved appetites and passions of their votaries; their deities are the personifications of vice; and their rules of devotion and conduct defiled by impurity, or degraded by puerile imbecility, all evidently designed to be the instruments of self-aggrandizement to an individual or a party; but the Christian Scriptures reveal a Deity worthy to be the Creator of the universe, whose glorious character transcends all finite imaginings, and whose laws are a transcript of his own wisdom, holiness, and goodness.

But while this characteristic of inspiration is the most obvious to every understanding, it is, as Mr. Carlile observes, from the impression produced by the Bible as a whole, that we must estimate the full force of its internal evidences. He enters upon his argument in a very ingenious letter on the connexion between the Scripture History and Doctrines, from which we make the following extract:—

"Again, this method pursued in the Bible of conveying instruction refers it necessarily and immediately to God as its author. No one pretends that any man, or any body of men, could have planned, and brought into accomplishment, the events recorded in the Bible. If they were facts at all they must have been planned and brought to pass by God himself; and if, at the same time, it can be shown that they came to pass for the purpose of conveying certain other truths, still more important, and necessarily involved in them; then unquestionably the Bible substantially had its origin in the Divine mind, and was brought into existence by his Almighty power and wisdom. The evidence of its doctrines is in that case laid much deeper than if it rested on the declarations even of men who produced satisfactory credentials of having the authority of God for all that they taught; nay, even if it rested on the words of God himself, written on tables of stone. For the doctrines are conveyed by God's own immediate acts, if I may so express myself. The inspired writers appear only as the scribes who have recorded, for our instruction, what God has done; while God himself appears as the immediate Author of his own revelation.

"This leads me to observe, still further, that the Scripture method of conveying religious doctrine widens greatly the means of confirming truth, or of detecting error.

"On the one hand, if we suppose the doctrines to be true, then the connecting them indissolubly with outward public events capable of proof, their notoriety, the evidence of their truth, and consequently their influence, are greatly extended. Had the doctrines been simply announced by men who wrought miracles, or who, whilst they lived, produced satisfactory credentials of being commissioned by God to announce his will, the evidence of the truth of their doctrines would have depended solely on the genuineness of their credentials, and the influence of them, on the extent to which their preaching or writings might become known. But if God, as the Scripture teaches, chose to instruct men, not originally by words, but by acts; every one who witnessed these acts, or who in any way became acquainted with them, was put in possession of the groundwork of all the doctrines which may justly be inferred from them; and all that he further required was instruction how to make a suitable use of the information which he possessed."—vol. i. p. 21.

The letters on "the Consistency of the system of Religion taught in the Scriptures with itself," "Consistency of Scripture in regard to the view which it gives of the Deity," "On the Consistency of Scripture Doctrine as a means of forming Human Character," "On the Adaptation of the Scriptures to the nature and circumstances of Man," "On the wisdom manifested in the outward Religious Ordinances of the Bible," are full of admirable, original, and eloquent observations, peculiarly calculated to interest and convince a cultivated and philosophic mind. Though the internal evidences form the chief topic of the volumes, the external are not neglected; and the whole presents a compendium of proof, invaluable to the youthful student and general reader. At the present period it is especially important that all Christians should be furnished with weapons of the best temper for the conflict with infidelity, whose votaries avail themselves, with indefatigable zeal, of the facilities now afforded for diffusing their publications among the lower classes, many of whom are rapidly passing from blind and ignorant credulity to an almost equally *credulous* unbelief; so that a tract distributor or Sunday-school teacher must be prepared to preoccupy the minds of the young, and silence the cavils of the old, with cogent arguments in defence of the faith, if he would labour successfully in the present state of society; and we shall render such persons an essential service by directing their attention to the present work, which is as attractive in style as it is forcible in reasoning.

It merits, in our opinion, a distinguished place among writings on the evidences of Christianity.

The Vegetable World. By C. WIL-
LIAMS.—London, Frederick Westley
and A. H. Davis.

This little volume merits a distinguished place in the juvenile library. In every page there may be found something beautiful, interesting, or pious; expanding the intellect by a display of the philosophy

of nature, or awakening adoration by the exhibition of creative wisdom and goodness. It is written in the form of dialogues, and we present our readers with the following observations on the olive, as a specimen:—

Mrs. E. I remember some travellers state that olive-trees are not always green, and that, though the fields, and indeed the whole face of Tuscany, are almost covered with them, they were greatly disappointed in the duskiness of their hue. Perhaps papa can suggest how it is that, notwithstanding this, we read so often in the scriptures of the green olive-tree.

Mr. E. The word, my dear, so translated, may be considered not only as descriptive of colour, but of strength and prosperity. Thus Nebuchadnezzar says, "I was at rest in my house, and green in my palace;" but here the word is very properly translated flourishing, and this intimates that his empire was like a plant when it is green: other instances of the same kind might be easily given. The leaves of the olive bear some resemblance to those of the willow, only they are more soft and delicate. The flowers are as delicate as the leaves, and come forth in June. At first they are of a pale yellow; but, when each flower, the corolla of which is not divided, widens upwards and separates into four parts, the insides of them are white, and only the centre of the flower yellow. The part is first green, then pale; and when it is quite ripe, black. Maillet says that the olive-tree thrives greatly in Egypt, and very commonly produces fruit as large as walnuts. Hasselquist states that he ate olives at Joppa, which were said to have grown on the Mount of Olives, near Jerusalem, and that they were the best he had tasted in the Levant. He saw olive-trees in Galilee also, but none further than the mountain on which our Lord's sermon is supposed to have been delivered. They are found, however, in various parts of the earth.

A Discourse on the Sufferings of our Saviour. By C. D. SILLERY, Author of an Essay on the Creation of the Universe, &c.—Edinburgh: Waugh and Innes. 12mo.

A subject of this description should always be approached with extreme caution and reverence, and with a heart deeply affected with that important truth, "He was

wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and by his stripes we are healed." All flippancy and lightness of style would, upon such a theme, be strangely incongruous.

We are happy to testify to the correctness of taste displayed in this little work of Mr. Sillery's, which the author tells us is "especially dedicated to the young," but which, we can assure our readers, may be read with advantage by children of an older growth. The sorrows of our blessed Lord are circumstantially considered, and illustrated by numerous remarks and quotations from ancient and modern writers; and the whole is concluded by some lively and pertinent appeals, such as the memorable subject might naturally suggest to a pious and sensitive mind.

The Testimony of Nature and Revelation to the Being, Perfections, and Government of God. By the Rev. HENRY FERGUS, Dumfermline. pp. 387.—Simpkin and Marshall.

On the very highest authority it was long since said, "The works of the Lord are great, sought out of all them that have pleasure therein." Mr. Fergus appears to be one of those persons; he has collected, within a comparatively narrow space, a large portion of information concerning the works and ways of the Almighty; and, in doing this, has laid our young readers especially under obligations, which we trust they will acknowledge in that manner which we are sure will be most acceptable to the worthy author: we shall, no doubt, be understood to mean, by a considerate perusal of what he has written. The work is divided into four books: the first treats "Of the Origin of the World;" the second, of "The Evidences of Design in Nature;" the third, "Of the Perfections of Deity;" the fourth, "Of the Gospel." "Ray, Derham, and Paley," says Mr. F., "have distinguished themselves in this branch of learning; and of their excellent works the author has occasionally availed himself." We sincerely hope that this laudable performance

will meet with due encouragement; and that it may extensively operate as a seasonable check to those publications whose principles are sceptical, and whose influence must necessarily be pernicious.

1. *The Travels of Seektruth; an Allegory: in which the Work of the Spirit in Conversion is represented; setting forth the Sinner's Miserable State by Nature; and the Saint's Recovery.* By SAMUEL BROWN, Tadley, Hants. pp. 207.—Book Society for promoting Religious Knowledge.
2. *Manly Piety in its Principles.* By ROBERT PHILIP, of Maberly Chapel. pp. 216.—Book Society, &c.

The first of these publications has hitherto been too little known. It is well adapted to enlighten the understanding, and impress the heart. Our young readers especially will find this allegory deeply interesting; its sentiments are of the most momentous description, its style easy, and its design supremely benevolent.

Mr. Philip dedicates his work "to the Rev. John Philip, D.D., superintendent of the London Missionary Society's stations in South Africa." This article, also, like the former, principally consults the best interests of the young. The author says: "To the young he would say, that he has appealed to them as one who both knows and remembers the usual pleasures and perils of youth; and who can never forget the *manly* counsel and example which he himself received from the Philanthropist, to whom this new series of Guides is inscribed." In this title, we should have preferred the adjective *Christian* to "*Manly*."

Christian Melodies. The Sabbath, pp. 80. Simpkin and Marshall.

This small but elegant publication comprises the following pieces: The Sabbath—Anticipation of the Sabbath—Sabbath-morning—The Duties of the Sabbath—Sabbath-evening—The Millennium Sabbath—The Heavenly Sabbath. The selection is made from the most approved writers of sacred poetry, and embellished with four engravings.

OBITUARY.

MRS. DELREY.

We have seldom been called upon to sustain a more serious loss than by the removal of the excellent individual concerning whom we send you this short account. Mrs. Frances Delrey, of the parish of Ash, in Kent, was removed by death on the 16th of August, 1832. She had been for 25 years a member of the Baptist church meeting at Eythorne, and during that period, by the uniform kindness and spirituality of her character, she had endeared herself not only to the members of this church, but to all who had the pleasure of her acquaintance. In our departed friend there was a combination of excellences not often to be seen. Whether she was considered as a wife, a mother, a Christian, or a friend, she won our approbation and regard. But it was in the character of a *Christian* she most delighted, in this she sought most to excel; and her memory will be fragrant for many years to come, and leave, we trust, a deep and lasting impression on the mind of every child she had, and every friend who knew her. Her views of truth, obtained by the teaching of the Holy Spirit, were remarkably scriptural and judicious: she loved to contemplate man as in the dust, as totally depraved and criminal before God, without strength and without hope; and it was a source of exquisite pleasure to her that his salvation, from its commencement to its completion, was all of grace. Such were her views of truth as truth; and such her conviction with regard to herself, her language would be that of Paul, "But I obtained mercy." She has been surpassed by few in gratitude to Jesus for redeeming love. The righteousness he brought in by his obedience and death, and the security and blessedness of those who are interested therein, was the topic on which she loved to dwell, and which she often celebrated in a hymn of praise till her heart dissolved in gratitude, and tears bedewed her cheek. Yet there was nothing morbid or partial in her views or experience. She loved all truth, and wished and prayed to enjoy and love it more with a view to its practical results. She felt the force of that scripture: "If any man have not the spirit of Christ, he is none of his;" and of the language of John: "If we say we know him, and keep not his commandments, we lie, and the truth is not in us." In the various

controversies she was called to listen to, or partake in, she contended strongly for maintaining the connexion between doctrine, experience, and practice, in religion. Hence the whole Bible was sweet to her, and she was content and pleased to hear from the pulpit "the whole counsel of God." When by the providence of God she was elevated to a more prosperous condition in life, she never forgot the poor among her pious connexions; she sought their comfort, she convened with them with cheerfulness, and sympathized with their trials. Nothing was more painful to her mind than strife or contention, especially among brethren. She was a peace-maker. Indeed, in her family, in the church, and in the world, the secret charm in her character and conduct was "holy love;" with this it was impregnated, which made her society in life pleasant, and her removal by death very greatly deplored. She loved Zion, and found rest from the tossings of the billows of life here. In her increase and prosperity she truly rejoiced. She lived many miles from her place of worship, and had a large family, and was herself much afflicted; but amid these difficulties the frequency of her attendance proved she felt the force of the words of Dr. Watts,

"I love her gates, I love the road."

Let it not be thought that in speaking of the character of our deceased friend in terms of such commendation, we have any idea of attributing to her the glory; no, "By the grace of God she was what she was." No one could subscribe to this more decidedly than she did. No one more cheerfully adopted the language of the Psalmist, "Not unto us, not unto us, but unto thy name be the praise." It would be truly painful to her mind, were she now on earth, to hear us speak of her under any other character than that of a poor, imperfect creature: she knew "she had nothing but what she had received." The language of the poet accurately represented her feelings and sentiments,

"A guilty, weak, and helpless worm,
On thy kind arms I fall;
Be thou my strength and righteousness,
My Jesus, and my all."

She had often told the writer that she was by nature a poor thoughtless sinner until she reached the age of 20 or there-

abouts, that she lived without prayer or any proper concern for her immortal soul, and that, though early deprived of an earthly parent, it had no tendency to lead her to seek a heavenly one; she was "without hope and without God in the world." By the good providence of Him who ordereth all things for us, she was, however, directed to a situation in the family of a minister of the gospel; when it pleased God to convince her of her ruined condition as a sinner, and of her need of a change of heart, under a sermon preached by some person a total stranger to her. This good man perhaps never knew, till they met in glory, the honour which was thus put on his labours. But whether he knew it or not, she was an eminent seal to his ministry; she made rapid progress in her acquaintance with divine things, and found peace and joy in believing. In the commencement, and indeed throughout the whole of her Christian course, she eminently enjoyed the ways of God; and while engaged in her domestic concerns, which she attended to with exemplary industry, she would sing and often say,

"Let those refuse to sing
Who never knew our God;
But favourites of the heavenly king
Should speak his praise abroad."

She was directed soon after this to a partner after her own heart, with whom she lived and died in the utmost love and affection. God blessed their labours and prospered them in all they did. But for some time past she was subject to frequent and alarming attacks from an internal complaint of a most severe and painful kind.

At length it assumed a shape which defied the power of medical skill either to alleviate or remove; she gradually sunk lower and lower until all hope of recovery had totally ceased. During the last months of her existence her sufferings were most intense, both by day and by night; but she was not forsaken, nor did her hopes fail her at this important crisis. Her language and feelings were of the most interesting description, proving that she was resting on the Rock of Ages, and that God was the strength of her heart and her portion forever. She had, under a most humbling sense of her unworthiness, solemnly committed her soul into the hands of her blessed Redeemer; built her immortal hopes upon his atoning sacrifice, and thus was enabled to think and speak of death, not only without alarm, but with composure and cheer-

fulness. The shores of death often exhibit the wreck of a hope built upon morality or other fatal grounds; but the hope formed on the gospel, a good hope through grace, will never make ashamed. It enables its possessor to say, "Yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me." "O death! where is thy sting? O grave! where is thy victory? the sting of death is sin, and the strength of sin is the law; but thanks be to God which giveth us the victory through our Lord Jesus Christ." Such was the experience of our dear friend. Your limits do not permit, or much might be recorded which fell from her lips at various intervals, with which the writer and others were favoured. About a week before she died, one of her sons came from a distance to see her: she wished him to pray with her; in his prayer he requested, if it was the Lord's will, she might recover. She thanked him for his prayer, but said, "I do not think I shall recover;" and then added, "Oh, what a mercy I have not a Saviour to seek now! that I have not neglected the things of religion and the care of my soul, till now!" Her dear partner some time after said, "What a blessed thing to have an interest in the Lord Jesus Christ!" She replied, "Yes! yes! He only is my refuge and my stay." On one occasion, when her pain was intense and her moan piteous, she said, "I hope, my dear, you do not think I murmur, I hope I do not; He has laid no more on me than He has enabled me to bear." On seeing her distress he again said, "I hope the Lord will support you;" to which she replied, "He does support, and He will yet support me." She would frequently, during a paroxym of intense pain, allude with holy pleasure to the sufferings of Christ, and say, "Can I murmur when I consider Gethsemane and the Cross, and that He endured this for sins not his own? Oh no, I cannot." When her brother was once standing near her bed, he said, "You perspire very much, my dear?" she said, "Ah! but it is not blood!" While her partner stood near the bed she spoke of the righteousness which was wrought out by Christ, and the joy it afforded her mind in her circumstances; when she repeated the verse,

"And lest the shadow of a spot
Should on my soul be found,
He took the robe the Saviour wrought,
And cast it all around."

And added, depending on that she could

meet death with triumph. Being in an agony, she said,

"To Jesus, the crown of my hope,
My soul is in haste to be gone;
O bear me, ye cherubims, up,
And waft me away to his throne."

Her dear brother Tenny entered her chamber a little before her death, and said, "Sister, are you on the rock of Christ, the only foundation of a sinner's hope?" In ecstasy she replied, "Other refuge have I none," &c. She requested him to pray with her: he prayed that she might find Christ precious, yea, the "altogether lovely:" when he had concluded, she said, "'He is altogether lovely;' he is all in all to me." She observed, during the last few days, "I am sometimes exercised with fears and doubts; yet he would not have shown me so much had he meant to destroy me." A short time before she died she

called her children to her one by one, embraced them, and said, "May God bless you, my dear, and keep you very near himself;" with what else she thought suited to each. She seemed to wish to see once more her son who was absent, and soon after this she breathed her last. So lived and so died a much beloved servant of our Lord Jesus Christ. To be enabled so to live and so to die will be the highest distinction that can be conferred on mortals; but in order to do this we must be found in Christ, and have served him with fidelity and truth. May every reader, especially those who knew her, be induced by her example to aim at an elevated standard in religion, seeking to glorify Christ in their body and spirits, which are his; that being faithful until death they may receive a crown of life!

W. P.

Eythorne.

RELIGIOUS INTELLIGENCE.

CONTINENTAL SOCIETY.

To the Editor of the Baptist Magazine.

SIR,

Having read with extreme regret that some of the agents of the Baptist Continental Society have received notice from the Committee of the discontinuance of their services at Christmas next, in consequence of the want of funds, I beg to inform the friends of religion, that, from a deep sense of the importance of continued, and if possible, of enlarged efforts for the spread of the gospel in France and the neighbouring countries, two gentlemen have agreed to subscribe £10 each, upon the condition that by similar or other contributions £120 more shall be raised by the beginning of the new year; in the hope that, when the Society's claims are more generally known and appreciated, annual subscriptions will be readily given to that amount. I am particularly induced to trouble you on this subject from the vivid recollection I have of the mild yet energetic and scriptural address of one of the agents, M. Frölich, whom the committee introduced to the public at the last annual meeting; and when I balance the trifling sum of £140 required, as I am informed by the committee, against the importance of supporting three or four other worthy men who are already fixed in their several spheres of active labours, men who are well acquainted

with the language, habits, and feelings of their countrymen, and who do not require to be conveyed at great expense to distant parts, I feel encouraged to commend this appeal to our Christian friends, and especially to Him whose last command is still obligatory: "Go ye into all the world, and preach the gospel to every creature."

SPERO MELIORA.

P. S. Contributions will be received by the Secretaries, Rev. Dr. Cox, Hackney, and J. Baylis, Jun., Esq., Ponder's End; and also by Messrs. Blight and Burrup, Stationers, Royal Exchange.

CHAPELS OPENED, &c.

CYNWYD, MERIONETHSHIRE.

December 11th and 12th, 1832, the Baptist chapel at Cynwyd, Merionethshire, was opened for divine service. On this occasion the members who resided there, and at Llansantffraid, an adjacent village, were formed into a church; and Mr. Edward Evans, of Llangollen, late student at Abergavenny, was ordained to the pastoral office.

Tuesday evening, at six, Mr. John Prichard, of Llangollen, commenced by reading and praying; Mr. Samuel Williams, of Dolegellan, and Mr. Owen Michael, preached from 2 Cor. v. 18; 1 Cor. v. 7, 8.

Wednesday morning, at six, Mr. S. Williams prayed; Mr. Owen Owens, of Anglesea, and Mr. Walter Davies, of Flwyngwrl, preached from 2 Chron. xxxiii. 12, 13; Rev. i. 5. At ten, Mr. Timothy Thomas, of Rhudlan, prayed; Mr. Ellis Evans, engaged in the business of forming the church; Mr. O. Michael addressed the congregation on the nature of a Christian church, and the candidate stated his views of religion, and the motives which influenced him in entering on the ministry, &c. &c.

Mr. Ellis Evans offered the ordination prayer, accompanied with the imposition of hands; Mr. John Prichard delivered a solemn charge to the minister from Acts xx. 28. At two, Mr. Hugh Jones, prayed; Mr. T. Thomas and Mr. Ellis Evans preached from John xi. 25, 26; Luke xxiv. 50; the latter to the church. At six, Mr. Edward Williams, prayed; Mr. Hugh Jones and Mr. Robert Williams, of Ruthen, preached from Hos. xiv. 8; Luke xx. 34, 36. A large concourse of people attended on this occasion.

P. S. The brethren who formed the new church at Cynwyd were formerly members of the church at Llangollen and Glyndyrdwy. This church avails itself of the present opportunity to thank the Baptist Home Missionary Society for their timely aid, to assist Cynwyd and Llansantffraid to obtain supplies in the absence of its minister; who, owing to other places he had to attend, could preach the everlasting gospel at the above places only once a month on Lord's days, and once a fortnight on week evenings; yet, through the help of the Baptist Home Missionary Society, they had the means of spiritual life almost every day of rest. Now the Society may see the fruit of its labour, for there are two commodious meeting-houses erected, and two flourishing Sunday-schools; in the least of the two the children learned by heart, in the last five weeks, 3328 verses of the Bible. There is a third Sabbath-school just commenced, and two good congregations; and, what is more pleasing, out of them the Lord has, through the ministry of our young brother, added nearly forty to the number of professors.

The new church being situated in a country where the Baptist interest is but weak, and the churches few, it has a very wide field of usefulness; and if the members and pastor will continue in their activity, the kingdom of the Saviour will be greatly extended in Merioneth; and the glad tidings proclaimed weekly in glens and hills, where they are but seldom heard.

BLAKENEY, GLOUCESTERSHIRE.

A new Baptist meeting-house was opened for divine worship, at Blakeney, in the county of Gloucester, on Wednesday, the 12th of June, 1833. The morning service was commenced with reading and prayer, by the Rev. John Fry, of Coleford; the Rev. T. Winter, of Bristol, preached from Psalm xxvi. 8; and the Rev. Mr. Glanville, of Dursley, (Indep.), concluded with prayer. In the afternoon, the Rev. Evan Probert, of Eastcombs, read and prayed; the Rev. T. F. Newman, of Shortwood, preached from Proverbs xx. 4; and the Rev. J. Horlick, of Ruardean (Indep.), concluded. In the evening, after reading and prayer by the Rev. T. Winter, the Rev. J. E. Good, of Bristol, preached from 1 Corinthians xii. 6; and the services of the day were closed with prayer by the Rev. John Jones, minister of the place. The hymns were read by Messrs. Jones, Robinson, of Monmouth (Wesleyan), Wright, of Lydbrook, Dorney, Taylor, Nicholson, Fry, and Newman. The collections amounted to upwards of fifty-eight pounds.

WINCANTON, SOMERSET.

June 20th, a new chapel was opened for the use of the Baptist church and congregation in this town. The Rev. J. Dore, of Wimborne, preached in the morning from Luke xix. 9; the Rev. S. J. Davis, of Weymouth, in the afternoon, from 1 Tim. i. 15; the Rev. J. Forsaith, of Frome (Indep.), in the evening, from Job vi. 6. Several neighbouring ministers, both Baptists and Independents, were present, and took part in the services of the day. The congregations were numerous, and manifested a spirit of Christian benevolence by their contributions which calls for grateful acknowledgment. The church here has been very recently formed, and the prospect is encouraging. The present building will contain about 400 persons, and has two school-rooms adjoining; the expense has been about £600; the friends have raised nearly £200 among themselves, and now hope the friends of religion will assist them in lessening their debt, lest the burden should prove too heavy for them.

DEANSANGER.

In July, a new Baptist place of worship was opened, in immediate connexion with the church under the pastoral care of the Rev. J. James, in Stony Stratford, Bucks. The Rev. Mr. Jane, of Road,

preached in the morning; and the Rev. Dr. Cox, of Hackney, in the evening. The services were extremely well attended, and the prospect for the future is highly encouraging. The population of the village is about 600, and it is very low at present in morals and religion. The building now erected is capable of holding about 250 or 300 persons; and, since the opening, has been well attended. J. S. B. Cox, Esq., of Stony Stratford, gave the ground, and an additional sum of £10. It is properly conveyed for the use of the public, as a dissenting place of worship.

THOVERTON, DEVON.

On Thursday, August 1st, 1833, the foundation-stone of a Baptist chapel was laid in the populous town of Thoverton, by Mr. Hawkins, a zealous Home Missionary, who has been the principal instrument in forming a church in this dark and neglected parish. With a population of 1500 souls, it has hitherto been without a dissenting place of worship, excepting a private house, in which a few ineffectual efforts have been made by different individuals.

On this interesting occasion there were upwards of 300 persons present, to whom Mr. Hawkins preached the word of salvation from Ezra iii. 11: "And all the people shouted with a great shout, when they praised the Lord, because the foundation of the house of the Lord was laid." The persons assembled paid the greatest attention, and I trust the work now begun will continue to increase till the little one becomes a thousand.

Nearly the whole of Thoverton is built on church land; but our friends have obtained the only spot of freehold to be sold in the town, and which is in a very good situation. The place of worship, with school-rooms behind, will be thirty-nine by twenty-four feet. A small burying-ground will be added, the whole of which, including purchase of land, will not exceed £440; and, as the greatest economy has been observed, it is hoped, when Mr. Hawkins presents his case to the religious public, he will receive from them that assistance which the cause of God and the honour of our denomination demands.

RAMSGATE.

ANNIVERSARY AND ENLARGEMENT OF THE BAPTIST CHAPEL, HARDRES STREET.

The First Anniversary of the above place of worship was held August 21st. The Rev. W. H. Murch, theological tutor of Stepney College, preached in

the morning from 2 Cor. iv. 7; the Rev. T. Thomas, of Henrietta-street, London, in the afternoon, from Nehemiah vi. 11; the Rev. Dr. Cox, of Hackney, in the evening, from Psalm xc. 1, 2. Messrs. Adey, of Ramsgate (Indep.), Matthews, of Canterbury, and Overbury, of Eagle-street, London, conducted the devotional exercises of the day. At the close of the services collections were made towards defraying the expenses of the enlargement.

The property, which is freehold, was purchased in June, 1832, for the use of the denomination by Mr. B. Williams, of Ramsgate. Within the last five months three galleries have been added, together with two commodious vestries and a baptistry. Several contributions have already been received towards the liquidation of the debt.

With the exception, however, of the collections at the anniversary, no appeal has been made to the liberality of the Christian public. When such appeal is made, it is hoped it will be favourably received, on the ground of the inadequate resources of an infant cause; the obvious necessity of such a provision for the moral exigency of the place; as well as the convenience afforded, especially to members of our denomination who may visit Ramsgate during the summer months. A Sunday-school has been established; and a Christian Instruction Society, which is in active operation. The success which has already attended these efforts, is highly encouraging, and calls for grateful acknowledgment to Divine Providence.

ASHDON, ESSEX.

On Tuesday, Sept. 24th, a new Baptist chapel was opened at Ashdon, Essex. The Rev. J. Wilkinson, of Saffron Walden, commenced the services of the day by reading appropriate portions of Scripture, and imploring the blessing of God upon the place and the people; the Rev. T. Finch, of Harlow, addressed the congregation from 1 Tim. iv. 9; and concluded. In the afternoon, the Rev. T. Hopkins, of Linton, prayed; the Rev. Luke Forster, of Saffron Walden, preached from Luke x. 38—42; and the Rev. — Madgin, of Duxford, closed the service. The gospel has been preached in this village occasionally for many years, and regularly for about four-and-twenty. The place, however, in which the worship had been conducted, was considered dangerous, and was, on many accounts, very inconvenient. This was the occasion of the present neat and

commodious erection; and, greatly to the honour of the people and their advisers, the building was not commenced until the far greater part of the money was raised; so that the amount of debt remaining is comparatively small.

WALSALL.

On Sept. 23rd, 1833, a neat and commodious Baptist chapel was opened for Divine worship in the town of Walsall; when three sermons were preached:—by the Rev. T. Swan, of Birmingham, in the morning; the Rev. J. Hill, of Gornal (Indep.), in the afternoon; and the Rev. J. Thomas, of Cheltenham, in the evening. The Rev. Messrs. Jones, supplying at the Darkhouse, Coseley; Ham, of Birmingham; Rogers, of Dudley; Hardy, of Wednesbury (Indep.); Morgan, of Birmingham; and Miller, of Walsall, kindly engaged in the devotional services. The attendance throughout the day was numerous and respectable. The Rev. F. Franklin, of Coventry, preached on the following Sabbath.

As this is the first Baptist interest in Walsall, it doubtless will be gratifying to the denomination in particular, and to all who are concerned for the extension of the Redeemer's kingdom in general, to be put in possession of a few of the leading facts connected with the short but important history of this infant church.

In the early part of the year 1831 four or five individuals, members of Baptist churches residing in the town, frequently met together to confer on the desirableness of raising a Baptist interest, with a view to employ their united energies in disseminating the sacred truths of Christianity more widely in this very populous commercial town, and its vicinity. Having consulted the Rev. T. Morgan and other Christian friends in Birmingham, and obtained their cheerful concurrence, a small upper room was opened for prayer and preaching, on June 12th, 1831. In the following month a large club-room was rented, and there the Lord blessed his own word to establish those who had believed through grace, and to awaken others to a sense of their lost state. The ministry of the word was supplied alternately and gratuitously from Bond-street, Birmingham; and by two kind friends, Mr. Bissell and Mr. Bayliss, of Bilston, till July, 1832; but since then by Mr. Maurice.

On the 7th of August, 1832, a church was formed, consisting of 18 members,

six of whom brought letters of dismission from the several churches to which they respectively belonged, and the other 12 had been baptized at Bond-street, owing to the want of conveniency at Walsall. The number of members now is 37; one has fallen asleep in Jesus.

Early in last spring a piece of land was purchased in an eligible situation, for the purpose of building a chapel and school-rooms upon; and on the 7th of April the foundation-stone was laid. The land is vested in trust. The chapel is 40 feet square in the clear, and is pewed, except space for about 80 free sittings.

	£	s.	d.
Total Cost	650	3	10
Collected	297	18	0
Remaining debt	352	5	10

On reviewing the past we are led to exclaim, "What hath God wrought! Truly the Lord hath done great things for us, whereof we are glad." Nor can we forget the debt of gratitude and love we owe to those Christian friends in Birmingham, and other neighbouring towns, for the various services they have rendered, and the very liberal aid they have so kindly supplied. Such expressions of Christian affection and liberality, so far beyond our most sanguine expectations, encourage our hope in God for the accomplishment of that which still remains. We have a baptistry, and a few candidates waiting to follow the example of Christ, but no vestry; a small school, but no school-room. The land must be enclosed, and we hope that galleries will soon be needed.

These statements are made in humble expectation of exciting that Christian sympathy and generosity which the importance of the station, and the anxious solicitude of a few poor people who have done what they could, so urgently require. The minister has seen and deplored the evils which have in some instances resulted from the pastors leaving their flocks for the purpose of collecting money, and deprecated the injuries that might be inflicted on this infant cause should he be obliged to leave them for a similar purpose; and therefore appeals to the piety and liberality of Christian friends and churches, soliciting the favour of their sending contributions, though comparatively small, as has been done efficiently in some other cases.

Contributions remitted to the Rev. T. Morgan, Rev. T. Swan, and the Rev. J. Hoby, of Birmingham; and to Mr. J. Maurice, Walsall, will be thankfully received and faithfully applied.

IRISH CHRONICLE.

DECEMBER, 1833.

The history of religious and benevolent institutions affords numerous and striking evidences of the Divine superintendence. Their direction and support have frequently and remarkably displayed the wisdom and compassion of Him who is good to all, and whose tender mercies are over all his works.

Encouraged by such considerations, the Baptist Irish Society commenced, in the year 1814, its beneficent operations; and, during every annual period of time which has since occurred, many have been the occasions to thank God and take courage. It must, however, be acknowledged, that for a considerable time past the state of the Society's finances has been such as to awaken the most serious concern in relation to its continued support and its future prosperity. Its friends and supporters are slow to believe that the denomination, whose name it bears, and by whose liberality it has been chiefly carried on, will permit its pecuniary resources so to fail as to render a very considerable diminution of its agency inevitable; yet the present month will bring the Treasurer under acceptances to such an amount, that, unless speedy and extensive assistance be afforded, the deprecated result will become unavoidable.

Sincere thanks are presented to a kind, though unknown, friend, for a valuable donation of £30. A few such contributions to the funds of the Society, just at this crisis of its affairs, would do much to cheer its conductors and animate its exertions.

From MR. ALLEN to the SECRETARY.

Dublin, October 22d, 1833.

My dear Brother,

Since I forwarded my last Journal to the Secretaries, I have not, to so great an extent as usual, travelled through the country. The only places at which I have preached are Ballina, Boyle, and Coolany. In the last of these places a new Baptist church has been formed, composed of eight members, of which Mr. Berry, formerly one of the students at Ballina, has been chosen and set apart as the pastor, with an encouraging prospect of success. The day on which his church was formed, I administered the ordinance of baptism in a river which runs through the town, and delivered an address at the water side to a large and most attentive audience. As I suppose an account of the proceedings of the day will be contained in the Journals of Messrs. Berry and Bates, the latter of whom assisted on the occasion, I shall not now enlarge. Suffice it to say, that every effort was made to prevent the people from attending; and that at the present time there is every appearance of the most beneficial results.

Let me have your prayers that I may be able to act with that prudence, and zeal, and integrity, and devotedness, which the arduous and responsible situation to which I have been raised, in the providence of God, demands. Rejoice with us in our success, and sympathize with us in our trials. Believe me,

My dear Brother,
Affectionately yours,
J. ALLEN.

From MR. THOMAS to the SECRETARY.

Limerick, October 19th, 1833.

Beloved Brother,

My time has been much occupied, as usual, in endeavouring to promote the object of the Society, to effect the present and eternal benefit of mankind in its various modes of operation; all which I trust has, and will continue to experience the Divine approbation, and the support and prayers of the Lord's people. —

The Gospel has been extensively preached, and I believe that many will have to praise the Lord through eternity for the Baptist Irish Society. I have just returned from Ballycar, where 1

went to preach and to attend a Scripture Conversation Meeting, at which there was a great deal of ability and piety manifested, and a good Christian spirit. What a great change has taken place since the Society first commenced its labours in these long lost and neglected parts of Ireland! The truth is considerably progressing, in general, among the higher order of Protestants. I have been, since my last, to Kilkee, and preached to good congregations, and last Lord's day week at Clough Jordan; a good number attended, who came from distant parts of the country; the above-mentioned places are about 100 miles apart. You will see by William Scale's letter, that I am invited to Rabiniskey, about 60 miles west from Lime-
rick, in Clare, to baptize several people to whom the Lord was pleased to bless his word, who were, before I went among them, in the most deplorable ignorance, and destitute of the Scriptures. The man in whose house I usually preached has become a most zealous person, his wife was a papist, which superstitious delusion she has given up, and earnestly contends for the faith, as well as do many others. The schools are well attended and prosperous in general, and the children have made great and important progress. With this I forward the Scripture Readers' Monthly Journals. The Society is very much respected and esteemed, not only for its extensive usefulness and the determination with which it has persevered in the darkest and most popish parts of Ireland, against furious opposition, but also for the punctuality and honour with which it has discharged its engagements. I saw, in the Missionary Herald, in the Baptist Magazine, a "second donation of £900 from one who wished to be his own executor." I wish others would follow the example of that good and excellent person, with respect to Ireland, for I assure you the heathen at home require it as much as those abroad; and surely Ireland has the greatest claim. Is she not England's right arm? Consider her men, her produce, and her blood; take away popery, which you gave her, and she will ask no more, and she will still do you all the kindness in her power.

Ever most affectionately yours,
WM. THOMAS.

From MR. BATES.

Dear Sir, *Ballina, Oct 23d, 1833.*
Many of the people in this unhappy land are destitute of the word of God.

I sometimes think they resemble those multitudes, which our Saviour saw, when he was moved with compassion on them, because they fainted and were scattered abroad, as sheep having no shepherd. But by the blessing of God, attending the preaching and reading of his word, there is a spirit of inquiry excited amongst the people, and ere long we may hope to see these dry bones live, and stand upon their feet, an exceeding great army. The glory of the Lord shall be revealed, and all flesh shall see it together, for the mouth of the Lord hath spoken it; and though we are weak and helpless, yet in due time it will be accomplished. The zeal of the Lord of Hosts will perform this.

Sept. 29th, Lord's-day.—A church formed at Coolany. You are well acquainted with the interesting services of that day, and I expect you will mention them in your letter. May they be increased with all the increase of God, until the little one becomes a thousand, and the small one a strong nation.

Oct. 13.—Preached twice at Easky; the attendance was much as usual. When we remember that it is only about twelve months since our brethren in that place were formed into a church, and that now they are more than twenty, we are ready to say, What hath God wrought! May the Lord still build them up, with lively stones, and bless them with all the blessings of the Gospel.

20.—Supplied your place at Ballina. It is pleasant when we are at work to have our Master come and be with us, as Boaz came and visited his reapers. Well, if we are honest and faithful servants in his vineyard, we may expect his presence and his blessing. "Lo, I am with you always, even unto the end of the world." "My word shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

Yours sincerely,
JOHN BATES.

From MR. CROSS to MR. THOMAS.

Ballycar, October 13, 1833.

Rev. Sir,

I forward to you an account of my labours during the past month.

Sept. 15.—In Newmarket. I read Matt. xv. to three persons, endeavouring to impress on their minds that any person worshipping the Lord according to tradition or the commandments of men, worship him in vain; they who worship him truly must worship him in spirit

and in truth : the Lord never delights in forms or ceremonies ; it is our hearts which he requires.

Sept. 17.—On my way to Kilkee I entered into a scriptural conversation with a man whom I met on the way. After conversing with him for some time on man's justification through the Lord Jesus Christ, he parted with me, and seemed well pleased with the conversation which had passed.

Sept. 18.—As I entered into a house, to the west of Kilkee, where I found four persons, I commenced speaking to them on the kindness and mercy of God to poor sinners, in that he has not cut them off, in the midst of their sins, and consigned them to eternal perdition. I directed them to the Lord Jesus, as the only hope of a sinner, and through whose precious blood alone we can obtain pardon for our sins. Oh ! exclaimed one of them, falling on her knees, may God bless you—what good words you have !

As I walked, on the morning of the 20th, along the beach of Kilkee, until I came to the summit of a hill, where I found a man occupied in burning the weeds which are driven in by the sea. After viewing the boundless and extensive ocean, I commenced speaking to him on the wonderful works of creation by the almighty power of God. How thankful, said he, we ought to be to God for all the blessings which we receive at his hand. Yes, I replied, and what gratitude we ought to show to God for that inestimable gift, in that he has not withheld from us his dearly-beloved Son, but has given him to suffer on the cross for our sins. Very true, said he, we never can be thankful enough to him for that ; taking off his hat, going on his knees, and saying, Glory, honour, and praise be to his most holy name ! I asked him if he thought he might be saved by his own works, or any thing less than the blood of Christ. No, said he, I know there is no other way by which we can be saved, only through him ; we can do no works of ourselves pleasing in his sight. After quoting many remarkable passages to him, I asked him if he had got a Testament. No, said he, but I had one some time ago, and I don't know what became of it. I asked him if he would be pleased to get one. Oh yes, said he, nothing would give me greater pleasure. As you seem to have a wish for one, I will call again to you in the course of the day, and bring you one. I thank you, said he, for your kindness, and may God bless you. Accordingly I called to him

in the course of the day, and found two men employed in the same business with him. I gave him the Testament, which he received with great joy. I read to them John iii. and Gal. iii., commenting on different verses through these chapters. He delighted in my conversation, until he spoke something concerning purgatory and penances, which, in consistency with Scripture, I opposed, referring to many passages of Scripture, proving to him the absurdity of such doctrines. Oh ! said he, you are far from what I took you to be in the commencement of our conversation.

Sept. 25.—In Newmarket. I read 2 Cor. v. to two persons, pointing out to them that the carnal mind is enmity against God, but Christ has reconciled us to him, by his death on the cross, if we embrace it by faith, proving to them that, being justified by faith, we have peace with God, through our Lord Jesus Christ.

Sept. 29.—I read to three persons Luke ii., describing to them the consolation and full assurance which Simeon felt, at beholding the child Jesus, when he said, Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation ; endeavouring to convince them that all true believers have as full an assurance at the present day, though not seeing him with their bodily eyes, yet they see him clearly with the eye of faith ; and our Saviour says, Blessed are they who have not seen, and yet have believed.

Oct. 3.—Entering into a scriptural conversation with three persons, I read to them 1 Pet. ii., directing them to the Lord Jesus, that rock which is laid in Sion, the only foundation and hope of a sinner, who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness, by whose stripes we are healed.

Oct. 8.—I read to one person, who spoke to me on the sacrifice which is offered in the present day, as being an atonement for the sins of the people. I read to him Heb. ix., proving to him that the Lord Jesus, by the one sacrifice of himself on the cross, hath obtained eternal redemption for his people.

SAMUEL CROSS.

From Mr. MOLONY to Mr. THOMAS.

October 12, 1833.

Rev. Sir,

Since my last journal I had an opportunity of reading the Word of God, in the Irish language, to a multitude of people on the 24th of September ; they

were at a funeral, and I commenced talking to them about the shortness and uncertainty of life—the duty of seeking the Lord while he may be found—the readiness of God to receive all who return to him—the love of God in sending his Son into the world to save it. By referring to Isa. lv. 6, 7, Matt. xi. 28, John iii. 36, they all seemed to pay great attention; and one of them said, “All that he has told us is candid truth, for he proved it from the Scriptures.” The same evening, on my way home, I met another party of them, coming along the way, and one of them asked me what I thought about purgatory? I replied, I do not believe in purgatory. He asked me for a reason why I do not believe it. I answered, because the Scripture makes mention only of two places men enter into after death—heaven or hell—taking no notice of purgatory. I also showed them that the persons whom they would send to purgatory are true believers in Christ Jesus; and we read there is no condemnation to them that are in Christ Jesus, Rom. viii. 1. St. John, describing the Christian inheritance, says, From henceforth they shall rest from their labours. How can they be said to rest from their labours who are suffering in the fire of purgatory? Rev. xiv. 8. With that they seemed very pleased, and invited me to a certain house in the neighbourhood, to read Irish to them in the evening; so accordingly I came, and read 2 Cor. viii., dwelling a little on the ninth verse; and, after I had done reading, I adopted the words of the Psalmist, “Open thou mine eyes, that I may behold wondrous things out of thy law;” and then closed my reading with a short address to God for his blessing upon the Word that was read among them.

Sept. 29, Lord’s-day.—I read in eleven houses the word of reconciliation in the neighbourhood of Killpecon, in the Rev. Edward Herbert’s parish; and I gave out to them that I was to read in a certain house in the neighbourhood, in the evening of the day; and I went to read to them, and I had twenty-nine persons

to hear me read, and they kept me reading for the space of two hours; then I went to another house convenient to, where there was music, and a collection of people dancing. I commenced reading, and the chief part of the people came to hear me, and gave the greatest attention that could be.

I am,
Your obedient Servant,
JOHN MOLONY.

CONTRIBUTIONS.

Received by Mr. Pritchard:

Mr. J. Studdart, Banbury . . . 0 10 6

Collected by Rev. S. Davies:

Weymouth 12 0 0

Southampton 12 8 2

Downton 6 7 6

Romsey 1 0 0

Whitechurch, Hants. 6 16 2

Andover 2 0 0

Bristol 50 14 2

Bath 1 1 0

Chard 9 9 0

Omitted in the 18th Report:

Mr. W. Cross, Bristol . . . 1 1 0

Mr. C. Price, do 0 10 0

J. W. inserted £1 instead of £1. 1s.

Received by the Treasurer:

From Rev. S. Davies . . . 50 0 0

Collection after a Sermon,
and subsequent Sub-
scriptions, at Dean Street,
Tooley Street, per Mr. B.

Lewis 7 11 0

B. B., per General Post . . 30 0 0

Rev. Edmund Clark 1 0 0

Friends, by Mrs. Copley,
Oxford, for Eliza Cain . . . 7 15 0

J. B., per Rev. J. Hinners,

Oakham 5 0 0

Friend (L) 1 0 0

From Rev. S. Davies . . . 31 0 0

By Mr. Wightman:

Coll. at Rowley, by

Rev. W. Fisher. 1 8 0

Do. at Hindley, by do. 2 15 10

4 3 10

Less Expenses . . . 0 3 10

4 0 0

Subscriptions received by S. Marshall, Esq., 8, High Holborn; Mr. P. Millard, Bishopsgate-street; Messrs. Burls, 56, Lothbury; Rev. J. Ivimey, Devonshire-street, Queen-square; and Rev. G. Pritchard, 4, York-place, Pentonville, gratuitous Secretary; by Messrs. Ladbroke and Co., Bankers, Park Buildings; by Mr. H. D. Dickie, 13, Bank Street, and Rev. Mr. Innes, Frederick-street, Edinburgh; and P. Brown, Esq., Cardigan.

MISSIONARY HERALD.

CLXXX.

DECEMBER, 1833.

Subscriptions and Donations in aid of this Society will be thankfully received at the Baptist Mission House, No. 6, Fen Court, Fen-church Street, London: or by any of the Ministers and Friends whose names are inserted in the Cover of the Annual Report.

FOREIGN INTELLIGENCE.

SULKEA.

From Mr. Thomas to the Secretary, dated May 27, 1833.

Since the public meeting in March, six of the youths in our boarding school at Chitpore have been baptized and added to the church in Calcutta. Two females were baptized at the same time, making the whole number eight. My duties at my own station would not allow of my being present to partake of the pleasure, but from others I have heard of the deep interest manifested on the occasion, and of the holy feelings then excited. I hope this pleasing beginning will prove a prelude to a much more extensive accession to the church of the living God. I think it points out the proper method to be pursued in the school department, viz. to establish schools on the plan of removing the children entering from heathen influence, and bringing them completely under Christian discipline; to make them breathe, as it were, a Christian atmosphere. This plan, however, is expensive, and cannot be acted on without resources adequate and permanent. As to common Bengalee schools, I think they are of little use, or at all events, not of sufficient importance to justify our employing Missionary funds, or devoting much Mis-

sionary time to their superintendence. I hardly know whether our Auxiliary Society must not curtail to a considerable extent its present expenditure. We are 500 or 600 rs. in debt, and funds come in very slowly. We very much fear that the late and present commercial distress, with the extensive failures among the houses of agency, will operate very much to our disadvantage. However, the earth is the Lord's, and the fulness thereof. He knows well what are our necessities; and if it will be for his glory, he will, as he can, provide for us. As to our prospects, generally speaking, they are encouraging. I am however grieved to say that at my station I have seen very little good done. Little or no fruit has as yet appeared to cheer my heart. In a number of cases buds and blossoms have for a while encouraged my hopes, but a blight has passed over them, and they have withered and died. My English congregation has been low, in consequence of some of those who composed it removing from the neighbourhood. The few last Sabbaths it has improved again. I hope the Lord is at work among the hearers, and about to take out of them a people for himself; of the piety of one or two who have not made any public profession I have no doubt—of others I hope. But as to some I have hoped until my heart is sick. Among the natives nothing particular appears. There are those who continue to attend religious worship, but I cannot see that decision of character, and that evi-

dence of feeling, which usually indicate the Spirit's work; hence I have refused to baptize again and again, though repeatedly applied to for that purpose. In my school I have been further tried. There were two youths who for a long time afforded me much satisfaction, and I almost made sure of them. The one still remains, but I fear the other is likely to return to his former principles, or at least his former practices. I cannot think that he can ever be a confirmed idolater, or that he will be able, for a time at least, to sin without a pang. He has recently married, and it is his concern to get employment that has been the means of causing him to forsake me. He has the Scriptures, and has been accustomed to read them a good deal; I sometimes hope that the incorruptible seed will not ultimately fail. How discouraging these many failures are I need not say, my desire is to go on in my work; but not unfrequently have these things caused me *almost* to say, 'Oh that I had wings like a dove, then would I flee away, and be at rest.' My native preachers have been daily occupied in one place or other, and on the whole a better spirit for hearing has lately appeared than formerly; that is, persons seem more attentive, and less disposed to wrangle. In Jaun Bazar, where I go usually once a week, a very pleasing congregation is generally present, and some listen with much apparent attention. I have not been able to make excursions to any distance in the villages; as owing to my family, and the rent we are obliged to pay for a house to live in, I have not had it in my power to procure a conveyance, or to keep a horse and syce, if I had one. And I have felt the utmost reluctance to apply for the means to enable me to obtain a conveyance; nor should I now mention the subject at all, but to obviate my surprise you may feel on finding no account of my extending my operations into the surrounding country.

Through abounding goodness my health and that of my family has been for some time good; the very excessive heat makes us all now very languid; still we are well in health. My dear wife was confined on the 24th inst., and is with the little one doing very well. We have now four in all, two boys and two girls—a heavy charge, may we have grace to train them up for God and his service.

We have felt very much on behalf of our dear brethren in Jamaica, and have often remembered them at the throne of grace. Oh! how wonderful are God's ways, and how base are man's. We are always longing to hear more about them, and the measures of government in refer-

ence to that Island; and every fresh intelligence only make us the more anxious for further accounts. No doubt God will overrule all things for good—this is our consolation.

We regret to add that a post-script to the above letter, dated July 2, contains the mournful intelligence of the decease of Mrs. Thomas. The following particulars are added by her bereaved partner. The event appears to have taken place on the 10th of June.

My late dear wife seemed to be doing well at the date of the preceding sheet, and for a few days after; nor did I really think of losing her, until a few hours before her departure. Her health had been somewhat declining for more than a twelvemonth, and sometimes I felt fearful that we might be compelled to return to our native land; still there was no positive disease, and she was able to attend to the duties of her station. She, however, long foreboded that she should not survive her anticipated confinement. Yet as that time approached she seemed more cheerful; and when it was over, those thoughts for a time left her. Towards the end of the week after her confinement it was evident that she was not gaining strength, but that she was rather becoming weaker. This was occasioned in a great measure by the dreadfully hot state of the weather, which kept up a constant feverish state of body, and wasted her strength. On the eleventh day she was taken very unwell, but revived again; and though she was evidently in a very weak state, hopes were entertained of her ultimate recovery. She, however, several times said to me that she thought she should not get over it. On the following Sabbath she was decidedly better, and there appeared every reason to hope respecting her. Towards night she became restless again, and had considerable fever during the whole of the night; and though entirely free from pain, yet she suffered exceedingly both from the heated state of her person, and the cold clammy perspiration in which she was bathed. The next day she was better, though her pulse in the morning was as high as 125. The next morning she was so much better as to afford the most pleasing hopes of her recovery, but about a quarter past ten, A.M., a sudden change took place, which I immediately perceived indicated her speedy dissolution; accordingly, at

twenty-nine minutes past six the same evening she ceased to breathe. During the early stages of her illness she expressed herself as being very dark and uncomfortable in her mind; but ere she was called to combat the last enemy, she was enabled to see her interest in the Lord Jesus Christ. Hence, when I informed her of the near approach of death, she was not only undismayed, and effectually raised above every degree of fear—but she was enabled to triumph in God her Saviour, and to rejoice in the glorious prospect before her. She seemed wonderfully supported in reference to her children. I rather think she had been enabled to surrender them some days before, and hence she said but little about them, unless it was to offer her fervent prayers for them. Her mind throughout the day was fully taken up with the world towards which she was so fast hastening, while it lost none of its tenderness for those she was leaving behind. The love of Christ filled her soul, and to be with Christ for ever, no more to sin, was her desire, and the prospect in which she delighted to dwell. She has now realized her wishes, and entered into rest—her gain is unutterably great. But while I rejoice in this, and in the hope of ere long being reunited with her; and while I desire to bow with submission to the all-wise disposer of events, I feel my loss to be immensely great. My plans are nearly all disarranged, and what to do I know not. Oh, for wisdom from above. Pray for me.

SEWRY (BEERBHOOM).

(From Mr. WILLIAMSON to Mr. DYER.)

Sewry, Sept. 29, 1832.

My dear Sir,

Instead of a letter, on this occasion, I hope you will accept of a small extract from the journal of our three itinerants, Narayan, Boloram, and Sonaton, kept by Boloram. I only wish it was more worthy of your acceptance. The translation is pretty literal, and, I trust, will convey to you some idea of the manner in which they conduct that department of Missionary labour.

August 19th, Sunday. I went with Narayan to the market. I said that man's nature, on account of his descent from Adam, is corrupt, and that his conduct, whether concealed or manifest, is in opposition to the commands of God, who will bring every one to an account at the great judgment-day. A few heard with attention: one or two who objected went away. In the jail Sonaton discoursed on the Lord

Jesus having given his life to redeem man from the prison of sin. Saheb explained how the Son of God, assuming human nature, has performed the necessary work of man's salvation, and concluded by endeavouring to persuade all to lay hold on the only Saviour. We had about twenty-five attentive hearers.

20th, Monday. After public worship Sonaton spoke the Word of God to the poor beggars (about forty persons), who seemed cordially to approve of the Gospel message to the poor. On account of the Hindoo festival (Kristna's birth-day) I did not go out, but embraced the opportunity of conversing with a man who occasionally comes to my house.

21st, Tuesday. In the morning I went to Husenabad, where, obtaining a few hearers, I said that God has created all men of one blood, and has given to all the same commands, and that, though all have broken them, and so become guilty before God, they may yet obtain salvation by believing on Christ. In the afternoon I went to the market with Narayan. I said that by Adam sin entered into the world, and death by sin, but that righteousness and eternal life have come by Jesus Christ. About eight persons only attended. In the Bazar, while Sonaton was endeavouring to show that all men are sinners, one person interrupting him said, we do just what God makes us do. Saheb replied, If that be the case, then you are without sin; but the Scriptures declare that we have all sinned, and this evidently appears from the varied misery to which mankind are subject in this life. We had about twenty people to hear us.

22d, Wednesday. At Nureea, to a small congregation, I represented Satan as the wolf, mankind as the sheep, and Christ as the shepherd. They heard well. Narayan spoke the word of the Lord Jesus at Husenabad. Sonaton did not go out this morning. In the afternoon, while discoursing on the miserable consequences of the fall, a Mussulman asked how Adam sinned against God. I answered by eating the forbidden fruit. He said that Satan has corrupted our Scriptures. Saheb desired him to prove it, which he not being able to do, went off. About fifty hearers. To the people at the market Sonaton and Narayan spoke against fruitless pilgrimages, and endeavoured to impress their minds with the necessity of worshipping the one Omnipresent God.

23d, Thursday. I sat down in Jogonauth Boiragee's compound, and read from the book containing twelve discourses, that sin is darkness, holiness light, and

that through faith in the name of Christ we obtain peace with God. The people of the house, both men and women, heard the Word of God with gladness. Narayon spoke with two persons in his own house, who approved of what he said. None of us went out this afternoon on account of a heavy rain.

24th, Friday. A.M. Having taken a seat in Poran, the shoemaker's shop, I observed that men and gods are all equally corrupt by nature, so that one cannot be saved by worshipping another, and that the only way of obtaining life and salvation is by believing on Christ. Five or six persons who heard me assented to the truth of my remarks. Sonaton made known the Gospel in Kanai's shop. Narayon remained at home. In the afternoon, with Narayon in the market, I stated that all men are sinners, but that, not looking into the mirror of the Scriptures, most, notwithstanding, think themselves very good. I endeavoured to prove, on the contrary, that no one can perform good works acceptable to God. In the Bazar Sonaton said, All men are affected with the disease of sin. No one can cure but Christ, who is the great Physician. Lay hold on him and he will cure you. One said, all men are not sinners. Saheb replied that there is none righteous, no, not one; and, by various illustrations, endeavoured to establish the important truth. About twenty-five listened; some approved—one took a tract.

25th, Saturday. Narayon and Sonaton went to Poorindapoer market (distant about six miles). Their chief subject was, God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. Apparently about thirty hearers. I went with Saheb to the Bazar, and commenced reading the ten commandments, when a heavy shower obliged us to take shelter in the nearest shop, when I addressed a few persons, who, like ourselves, had retreated thither from the rain.

26th, Sunday. At the jail Saheb observed that God could not be worshipped through the debtas, but that we must know, love, worship, and serve him directly. It being contrary to common sense, and quite impossible, as well as undesirable, to render these through the medium of another, which he illustrated from the relative duties of parents and children, &c. Narayon and Sonaton went to the Bazar.

27th, Monday. After worship addressed the poor, who listened in silence. P.M. went to the market, where I insisted on the necessity of regeneration,

from John iii. 3. Some approved, while others disapproved. Not many hearers. At the Bazar Sonaton chiefly insisted on the contradictions with which the Hindoo shasters abound. About twenty people. Two books were requested.

28th, Tuesday. I preached at Nureea to about ten persons. At Kanai, the shoemaker's, Sonaton's principal subject was, that man, as a sinner, is unfit for the service of God. Narayon preached at the Brahmin's Tank. P.M. In the Bazar, while I was showing that all men, through breaking the commands of God, have become sinners, one interrupted, by demanding of me if I was perfect myself. I replied, No one thinks of reaping while he is sowing his seed. Saheb observed that we are only journeying towards perfection; when we arrive we shall be perfect, if, indeed, we are in the right way, which he endeavoured to show. A Brahmin observed that we have no agency of our own—God does every thing—which most vile, but universal, sentiment Saheb disproved by various arguments.

MONGHYR.

The facts contained in the following letter from Mr. Leslie to the Secretary deserve attention, as they show how the Gospel may be extending its influence in various directions, even when the Missionary himself is unacquainted with the fact.

Monghyr, April 27, 1833.

I am glad to be able to send you some fresh accounts of the Lord's goodness to us at this station since I last wrote. About the beginning of February we baptized the hill-man (the first fruits I trust of a glorious harvest) and a young country-born man. The latter has gone to a place called Bhaugulpore, thirty-six miles from us, where he has opened a school for his own support, and where he intends to do all he can in the good work of spreading the gospel. He is a very distinguished instance of the power of the grace of God, having been redeemed from an awful state of departure from him. He has commenced conducting public worship, and has been as successful as we expected him to be. The hill-man gave to the church a very clear and satisfactory account of a real work of grace on his heart. He is a man of sterling ability. I have commenced teaching him English, which he

learns with astonishing rapidity. I have no doubt that he will, in the course of a year, be able to read and understand any part of the New Testament. I hope that God has raised him up for great usefulness. He has lately, in company with one of the native preachers, visited his hill-brethren, to whom he preached "Jesus and the resurrection." He was listened to with great attention; and the people expressed a strong desire to know the Saviour, and a willingness to turn unto him. I am still pursuing my studies in the hill-language; and should God spare me till the proper season, I trust he will give me grace to go to the people, and favour in their eyes.

This week (Feb. 24) we had fresh pleasure in baptizing six persons, four of them Europeans, and two of them native men. The two latter gave up their caste for Christ: one of them has been ten months a probationer, and the other one year and eight months—so slow have we been in receiving them. The conduct of both has, during the whole time, been exemplary—excepting in one instance. One of them was betrayed into a sinful engagement, the fulfilment of which was happily prevented. He was deeply penitent, and we felt that for Christ's sake we ought to forgive him. All were received into the church with joy and praise to God. The Europeans are a Mr. and Mrs. Bell, of the Commissariat department. They were appointed to this station about two years ago. For some time they never attended worship, but the Lord at length drew them, and under the preaching revealed himself to their souls. The remaining two are a daughter of the late Captain Page, and a daughter of Mr. Moore, both of whom are, I trust, true converts.

We have also had two or three occurrences of another kind. A week or two ago a woman with her daughter, a little girl of six or seven years of age, came, saying that she was a believer in the Lord Jesus Christ. She left her child while she returned to her house, which she stated to be in the suburbs, to fetch away some of her property. She never returned to us; but four women came, who carried off the child. Where they are now, or what is their state, we know not. We suspect force has been used with the poor woman, and she may now be in confinement.

About the same time a man from one of the neighbouring villages came to the house of our principal native preacher, and requested to see his brother. On being told that his brother was not with us, neither had we ever, to our know-

ledge, seen him; he insisted that he was, saying, "My brother left us the day before yesterday to come to you to profess his faith on Christ." Who or where this man is we know not. But one thing is evident, that the gospel is making its way among people with whom we are not acquainted; and none can say to what extent.

A third very interesting instance came to our notice three days ago. About a year ago two or three travellers from the Punjab, a remote province of India, called, and, as the natives say, "heard our word." They went away; and we thought no more of them. We have hundreds, perhaps thousands, of similar instances. People come, listen, and walk off, and we never see them again. One of these men, however, returned at the time already mentioned. The substance of what he said was this: "About a year ago I was passing this way and heard such and such things about Christ. I then beheld him to be the Saviour of sinners; and have ever since believed on him and prayed to him. I have nothing to give you as a token of my love to you, but two Arabian pomegranates. Take them—I must return to my country; but I will never forsake Christ." He went away: but the account which he gave of the life and death of Christ was so correct, and the statement which he made of the nature of his daily prayers to Him was so scriptural, that our hopes are strong that he is one whom God has taught.

All these things show us that we are not to reckon the progress of Christianity simply by the numbers who have been baptized. I speak within due bounds, when I say that several thousands every year listen to the gospel in our native chapel, who do not belong to the place; but are from distances of one, two, or three, and four days' journey. How much they carry away of what they hear, or what effect it has upon their minds, we know not, and cannot know. But who will say that it is all in vain? Do not the above instances prove that it is not in vain?

JAMAICA.

By referring to our list of contributions, it will be seen that a number of our churches, both in town and country, have already met the appeal made to them last

month; and that several individual friends have sent donations also. Among these we may be allowed to specify a kind benefactor, wholly unknown to the Secretary, who, under the signature of T. F., has favoured the Society with a second contribution of £50; and who, on various former occasions, still preserving the strictest *incognito*, has forwarded the expressions of his Christian regard to the Mission and other Societies, through the medium of Fen Court. The writer feels it but justice to add, that the spirit of cheerful kindness and affectionate confidence which has uniformly characterized the communications in reference to the "appeal," is such as he finds it difficult suitably to acknowledge. May those who so willingly give of their substance to meet the exigencies of the Missionary cause, combine to uphold it by their fervent supplications, and we may hope to see yet greater things than have yet been wrought on its behalf!

It is probable that Mr. and Mrs. Philippo, with their family, and Mr. and Mrs. Coultart, will have taken their departure for Kingston before this sheet leaves the press, in the Duke of Bronte, Captain Harris. Mr. Vercoe has not been able to complete his arrangements so as to accompany them; and Messrs. Burchell and Knibb are unavoidably detained from their anxious flocks at Montego Bay and Falmouth, till some definite measures have been adopted in reference to the Chapels so wantonly and illegally destroyed during the late insurrection. We think it likely the next packet from Jamaica may bring the result of the renewed application by Government to the House of Assembly on that subject, till

the receipt of which no farther steps can be taken at home.

Our last letters from Jamaica supply little intelligence, excepting what refers to various acts of unmanly outrage and attempted annoyance, which, as they issued in no serious injury, and as we trust they may be regarded as the expiring efforts of disappointed malignity, we are desirous of passing over without further notice. Public attention was almost wholly engrossed by the new measures for emancipation, which appeared to give very general satisfaction. A letter from Mr. Clarke, dated August 5, contains the following particulars:—

At Spanish Town I am able to go on as usual, and have no molestation; and at St. Thomas-in-the-Vale, the number of hearers is greatly increasing, and opposition seems entirely to have ceased. Although I was under such very heavy bail, yet at the Grand Court I was not called on to appear; and the Attorney General soon told me I might leave the court when I pleased, as he did not mean to bring on my trial unless I wished him to do so. Miss Cooper and the Vere people had their trials removed from the Quarter Sessions into the Grand Court, as the Attorney General jocosely said, "not to be tried at all"—the latter, however, were great sufferers, as two were imprisoned twenty-nine days each, and a third thirty-four days, to gratify ungodly magistrates. The island is certainly in a very unsettled state, and what the new arrangements will produce none can tell. At St. Ann's Bay Quarter Sessions the Custos was obliged to break up the court, in consequence of the riotous conduct of Hamilton Brown, member of the Assembly, and other unionists—who were put into a state of phrenzy on seeing Mr. Greenwood, Methodist Missionary, there, to take the oaths and subscribe the articles. The chief aggressors are to be brought to trial for their conduct; but this will do very little good, as it is not likely a jury will be found to give a verdict against them. At Montego Bay Quarter Sessions none of the magistrates appeared save Mr. Manderson, and so no court could be formed—the reason, it is said, was, the magistrates were determined not to have the mortification of being com-

pelled to grant licenses to "Sectarian preachers," as they had so often before refused, and had vowed they would *never* do so.

I am very sorry to think that our number will soon be again diminished by the leaving of dear brother Nichols; he is indeed in a very dangerous state of health, and, much we fear, has about him all the symptoms of an incurable disease. He has been a faithful and devoted labourer, and his loss will be severely felt by all of us. I do hope that soon hindrances will be taken out of the way, and that our dear brethren, Philippo, Burchell, and Knibb, will soon embark for Jamaica.

BAHAMAS.

From Mr. Burton, dated Nassau, September 14, 1833.

The last mail-boat from Jamaica brought our dear brother Nichols, with his wife and child. He appears to be in a very precarious condition. My fears are inclined to dwell upon the probability that his work is finished: my prayers are, that if it please God He would restore this heavenly-minded servant, and bless him for making others, many others, as heavenly-minded as himself. He has been residing with us during the last fortnight, but now we are about to leave the house for another, and brother Nichols retains it for the present.

Since I wrote last to you, God has opened another channel of usefulness by giving us an opportunity of forming a Bible Society. The Jamaica Bible Society kindly sent me a box of bibles and testaments; and Mr. Pugh, the Methodist Missionary, cordially co-operated with me in adopting regulations for forming a Society for the Bahamas. The Governor kindly gave his sanction, and presided at the first meeting that we had for adopting rules and choosing a committee.

My preaching engagements are, through the mercy of God, as numerous as ever; and calls to visit the out-islands are numerous and constant. If you fix one Missionary here, pray appoint two. Last Sabbath, for the first time in my life, I had the honour of preaching four times, and travelling almost twenty miles. Tomorrow I am expecting almost as much work. The good master whom I serve is giving strength equal to my day; but in going to one place of importance, I am under the necessity of leaving another that may be more important.

My calculations respecting the expense of living here were made when I thought it would not be necessary to keep a horse. The keep of a horse is quite as much here as in Jamaica—I think rather more. I mention this because it will make a considerable difference in the half-yearly accounts.

Pray for me that I may have much wisdom and humility, and holiness and zeal—that God may be glorified in me and by me, and then you will render me important assistance indeed.

Contributions received on account of the Baptist Missionary Society, from October 20, to November 20, 1833, not including individual subscriptions.

Derbyshire, &c., by Rev. W. Hawkins:—	
Derby.....	38 7 6
Burton.....	12 4 3
Loscoe.....	1 18 0
	52 9 9
Nottingham, &c., by Mr. Lomax:.....	96 13 8
Newport, (I.W.), by Rev. C. E. Birt....	6 17 0
Lincolnshire, by Rev. W. Knibb:—	
Lincoln.....	21 0 0
Boston.....	6 18 4
Horncastle.....	3 9 0
	31 7 4
Collingham, &c., by Rev. W. Nichols:—	
Collingham.....	23 6 0
Sutton-on-Trent.....	9 14 0
Newark.....	6 6 0
	39 6 0

Coleford, by Mr. P. King.....	5 0 0
Bristol Auxiliary, by R. Leonard, Esq. 328	4 0
(Including Downend, by Miss Smith, £1 4s.)	
Laverton, Collection, by the Secretary..	6 10 6
Kettering, Independent Church, Rev. T. Toller.....	2 0 0
Olney, by W. Andrews, Esq.	13 9 0
Norwich, and East Norfolk Auxiliary, by Rev. James Puntis:—	
Norwich, St. Clement's... 63	5 1
(Including £20 from T. F. Buxton, Esq., M.P., and £10, 10s. from J. J. Gurney, Esq.)	
Union Place.....	5 13 7
Ingham.....	20 0 0
Dereham.....	14 14 0
Reepham.....	6 15 10

Yarmouth.....	4	12	0
Lynn.....	12	16	10
		127	17 4
Cornwall Auxiliary Society, on account, by Rev. Edmund Clarke.....	100	0	0
Brentford, Mrs. Cunningham's Miss. Box	0	12	6
Northamptonshire, by Mr. Gotch:—			
Thrapston.....	22	4	4
Aldwinkle.....	3	5	6
Irthingborough.....	2	8	5
Ringstead.....	2	11	5
Bythorn.....	3	3	9
		33	13 5
Norwich, St. Mary's, by Mr. J. Cozens.	52	11	9
Suffolk, by Rev. W. Knibb:—			
Ipswich.....	74	3	6
Capel.....	1	1	0
Hadleigh.....	0	13	1
Walton.....	4	17	7
Winston.....	1	1	0

Preston.....	1	1	0
Bury.....	10	10	0
Grundisburgh.....	5	0	4
Bilderston.....	3	5	5
Stowmarket.....	21	7	7
Diss.....	5	15	0
Eye.....	9	7	8
Stoke Ash.....	3	4	3
Otley.....	6	15	1
Woodbridge.....	5	15	6
		153	18 0
Roxton, Friends, by Rev. E. Carey.....	4	4	0
Denbighshire, Quarterly Meeting, by Rev. Hugh Jones.....	5	0	0
Stepney, Collected by Mary Davis.....	2	9	0
Wisbeach, Friends, by Rev. E. Carey..	6	6	0
Newbury, Collections and Subscriptions, by Rev. T. Welsh.....	47	2	3
East Lothian Society, by W. Hunter, Esq.....	5	5	0

Collections in aid of the return of Jamaica Missionaries to their Stations.

Poplar.....	Rev. James Upton, jun.....	4	4	6
Drayton.....	A. G. Fuller.....	5	5	7
Keppel Street.....	G. Pritchard.....	11	13	11
Bexley Heath.....	C. Collins.....	2	12	0
Ilford.....	James Smith.....	11	0	0
Biggleswade.....	Thomas Middleditch.....	27	3	11
Bewdley.....	George Brooks.....	2	2	0
Great Missenden, Friends at.....	S. R. Allom.....	3	7	6
Tewkesbury.....	D. Trotman.....	10	0	0
Tiverton.....	John Singleton.....	3	8	4
Waltham Abbey.....	James Hargreaves.....	3	0	0
Berwick-on-Tweed.....	A. Kirkwood.....	10	0	0
Battle.....	D. Garner.....	13	12	9
Bridgewater.....	H. Trend.....	12	7	0
Plymouth.....	S. Nicholson.....	40	0	0
Gamlingay.....	Enoch Maunering.....	4	10	8
New Mill.....	late Daniel Clarabut.....	11	14	0
Canterbury.....	T. Matthews.....	30	9	1
Winchester, Friends at.....	B. Coxhead.....	1	1	6
Cambridge.....	Joshua Gray.....	39	3	0
Cupar Fife.....	Jonathan Watson.....	10	2	1
T. F. (second donation).....		50	0	0
Paxton, Mr. John.....	Berwick.....	10	0	0
Robson, Mr. C.....	Do.....	10	0	0
Robson, Mrs. C., (for Spanish Town School).....		5	0	0
Angas, G. F., Esq.....	Ilford.....	5	0	0
Angas, Miss.....	Tavistock.....	10	0	0
Elliott, J. S., Esq.....	Camberwell.....	5	5	0
J. B.....	by Rev. J. Hinners.....	2	0	0
Friend.....	by the Secretary.....	1	0	0
Wigney, Robert, Esq.....	Brighton.....	5	0	0
H. B.....	by the Secretary.....	1	0	0
J. and J. Baker.....	Do.....	1	0	0
Friend, (J. H.).....	Do.....	5	5	0
Goodman, Benjamin, Esq.....	Leeds.....	5	0	0
Wylde, John, Esq.....	Do.....	5	0	0
Clarke, Mrs.....	by the Secretary.....	0	10	6
Leonard, Robert, Esq.....	Bristol.....	10	0	0
Cates, Mr. R.....	Fakenham.....	1	1	0

LEGACIES.

Mrs. Hannah More, late of Clifton, by Mesdames Roberts and Frowd, and J. L. Simmons, Esq., Executors.....	77	12	8
Mrs. Martha More, late of Clifton, by Miss Roberts, Executrix, and J. L. Simmons, Esq., Executor.....	45	0	0

TO CORRESPONDENTS.

Books for the Jamaica Library have been thankfully received from Rev. Reynold Hogg; William Napier, Esq.; Mr. Isaac Robson, Hackney, &c.